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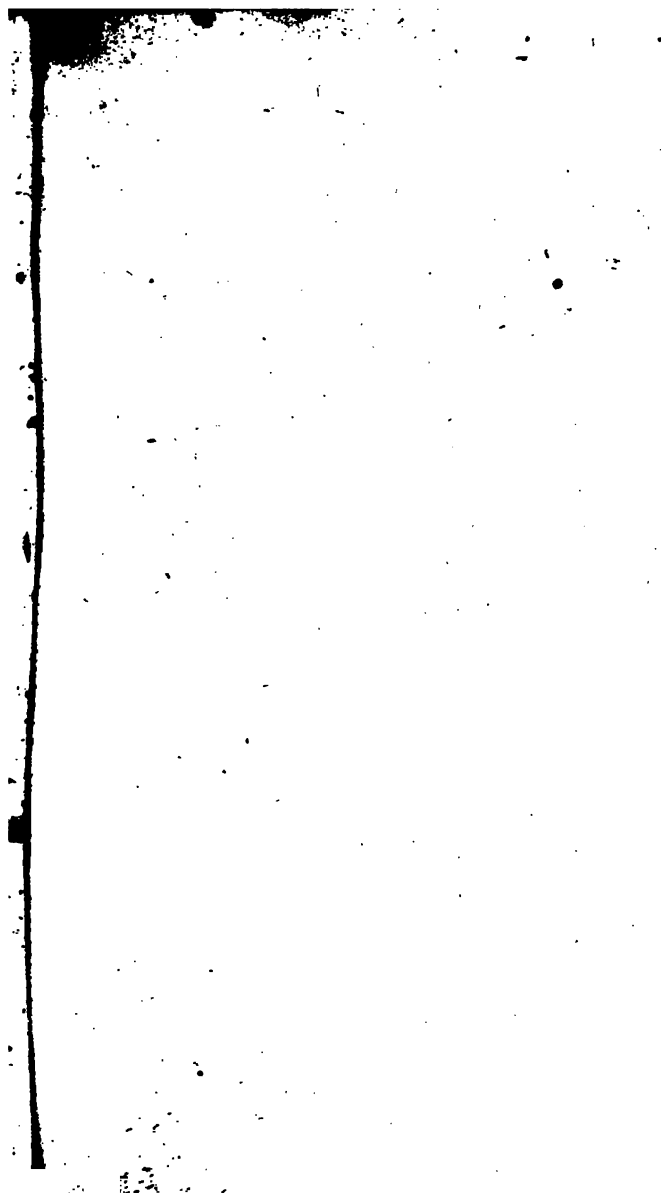
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THE  
Sound Beleever.  
A  
TREATISE  
OF  
Evangelicall Conversion.

DISCOVERING  
The work of Christs Spirit, in  
reconciling of a Sinner to God.

By THOMAS SHEPARD,  
sometimes of *Emmanuel Colledge* in Cam-  
bridge, now Preacher of Gods Word in  
NEW-ENGLAND.

MAT. 18. 11.  
*I came to save that which was lost.*

LONDON,  
Printed for *Andrew Crooke* at the  
*Green-Dragon* in *Pauls-church-yard*,  
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**B**ookes published by Mr. *Thomas Shepard.*

1. The Sincere Convert :
2. The Sound Belcever :
3. A Treatise of Liturgies  
power of the Keyes,  
and of the Catholicke  
visible Church.





To his deare Friend,

M.<sup>r</sup> W. Greenhill.

Sir,



Any struglings I have had about publishing these Notes: I have looked up to God, and at last beene perswaded upon these grounds.

1. The many desires both friends and strangers, both by Private speeches and Letters, which I thought might be voyce of Christ.

2. Some good (as I heare) *those* which *already are*, have done, and which they might doe, which I have looked on as testimony of the Lords acceptance of

3. I knew not what the Lords mean-should bee to bring to light by his providence, without my privitie, knowledge.

ledge, or will, *the former part*, unlesse it was to awaken and enforce me (being desired) to publish the rest; our workes I thought should resemble Gods workes, not to be left imperfect.

4. I considered my weake body, and my short time of sojourning here, and that I shall not speake long to *children, friends, or Gods precious people*, I am sure not to many in *England*, to whom I owe almost my whole selfe, whom I shall see in this World no more; I have beene therefore willing to get the Wind, and take the season, that I might leave some part of Gods precious Truth on record, that it might speake (Oh that it might bee to the heart!) among whom I cannot (and when I shall not) bee. I account it a part of Gods infinite Grace to make mee an instrument of the least good. If the Lord shall so farre accept of mee in publishing these things, it is all that I would desire; if not, yet I have desired forgiveness in the blood of his Sonne, for what ever errours or weakneses may be in it, or are in my selfe, which may hinder *success*, and frustrate its end; onely what I have in much weakenesse beleevod, I have written, and sent it unto you, leaving it wholly with your selfe, whom I much  
love

love and honour, that you would adde  
or detract any thing you see meet, (so  
as it bee not crosse to what I have  
writ) and if you then thinke it meet for  
publique view, you see upon what grounds  
I am content with it ; but if you shall  
bury it , and put it to perpetuall silence,  
it shall bee most pleasing to him who thinks  
more meanely of it then others can.

*Tho. Shepard.*



A 3

THE





# THE SOUND BELIEVER.

## CHAP. I.

*As the great cause of the eternall perdition of men is of themselves : so the onely cause of the actuall deliverance and salvation of man, is, JESUS CHRIST : view this text, Hoseah 13.9. Oh Israel thou hast destroyed thy selfe, but in me is thy help.*

## SECT. I.



These words as they are set down in the Hebrew are (according to the style of this Prophet) very short and sententious, and therefore difficult to translate into English without some Periphrasis; but the sense is here truly exprest, *I mee is thy helpe; which you may see confirmed from verse 4. There is no Saviour beside me and ver. 14. I will ransom them from the power of the grave, O death I will bee thy plague O grave I will bee thy destruction; suppose the Prophet should speake here of temporall salvation, helpe and ransom, (which hee doth not) yet*

the argument is strong; if there bee no Saviour from temporall woe and misery but onely the Lord Jesus, how much more is there from woes eternal? onely understand mee here aright; I am not now speaking of mans deliverance and salvation by price in way of satisfaction to Justice (for that I have already handled) but of his deliverance and salvation, by power; not of mans purchased deliverance, which is by the blood of Christ, but of mans actual deliverance, which is by the efficacy & power of the spirit of Christ. Some Captives among men are redeemed by price only, some by power without price; but such is the lamentable captivity of all men, under the severity of justice & power of sinne, that without the price of *Christ's blood*, *Ephes. 1. 7.* and the power of *Christ's spirit*, *Ioh. 8. 36.* there is no deliverance; the Lord Jesus having paid the price for our deliverance. Yet it is with us as with a company of captives in prison; our sins like strong chains hold us, Satan our keeper will not let us goe, the prison doores through *unbelief* are shut upon us, *Rom. 11. 32.* and thereby God and Christ are kept out from us; what power now can rescue us, that are held fast under such a power, even after the price is paid? truly it can be no other but that in my Text, *In me is thy help*: when our ransom is payd, the Lord must come himself and fetch us out by strong hand, *Esay 53. 1.* To whom is the arme of the Lord revealed? truly to very few yet to some it is; and certainly looke as they make Christ no Saviour indeed who deny his salvation by price and satisfaction, so those also make him an imperfect Saviour who deny salvation and a full deliverance of man to bee onely the Almighty arm and efficacy of his Spirit and power: excellent therefore is the speech of the Apostle, *Acts 5. 30. 31. God hath exalted Jesus*

See the  
Sincere  
Convert



*Jesus to give repentance and remission of finnes to Israel;* Look as Jesus was abated to purchase repentance and remission; so hee is now exalted actually to give and apply repentance and remission of finnes. Whose glory it is to remit finnes, but Gods in Christ, and by Christ onely? whose glory is it to give repentance (which in this place comprehends the work of conversion and faith, as *Beza* observes) whereby wee apply remission, but the same God onely? the one is as difficult to be conveyed as the other, and we stand in as much need of Christ to do the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant exprest in repentance, and the blessings in the Covenant, summed up in the forgiveness of finnes; the *Socinians* deny redemption and salvation by prize; the *Arminians* by Christs power, leaving suasion onely to him, but power of conversion to the power and liberty of the will of man; O adulterous generation that are thus hacking at and cutting the cords of their owne salvation! I shall here speake onely to one question, which is the principall and most profitable, and that is this, How doth Christ redeeme & save us by his power, out of that miserable estate; and consequently what is the way for us to seek, and so to find & feel deliverance by the hand of Christs power?

*Quest.*

*Answ.*

As there are foure principall meanes and causes, or wayes, whereby man ruines himselfe. 1. *Ignorance of their owne misery*; 2. *Security and unsensiblenesse of it*. 3. *Carnall confidence in their owne duties*. 4. *Presumption or resting upon the mercy of God by a Faith of their owne forging*; so on the contrary, there is a fourtold act of Christs power whereby he rescues & delivers all his out of their miserable estate.

The

-The first Act or stroke is *Conviction of sinne.*

The second is *Compassion for sinne.*

The third is *Humiliation or self abasement.*

-The fourth is *Faith* : all which are distinct-forth (when hee ceaseth extraordinarily to) in the day of Christs power; and so ever for a *actuall* salvation and redemption from it, let them seek for mercy and deliverance in ay, out of which they shall never finde it; let begin at conviction, and desire the Lord to m see their sinnes, that so being affected with and humbled under them, they may by faith be led to receive Jesus Christ, and so be blessed. It is true, Christ is applyed to us next-Faith, but Faith is wrought in us in that way of conviction and sorrow for sinne; no man can come by faith to Christ to take away his sinne he first see be convicted of; and load-him. I confesse the manner of the Spirits in the conversion of a sinner unto God is exceeding secret, and in many things very various; therefore it is too great boldnesse to marke out Gods footsteps herein : yet so farre forth as the himselfe tells us his work and the manner of his, we may safely resolve our selves, and so and no farther shall we proceed in the explication of these things. It is great prophaneesse not to go into the workes of common providence, a secret and hidden, *Psalm.* 28. 5. and 92. 6. greater is it not to doe thus unto Gods work all favour and grace upon his chosen. all therefore begiane with the first stroke, a power which is conviction of sinne.

## SECT. II.

*The first Act of Christs power, which is Conviction of sinne.*

**N**OW for the more distinct explication of this. I shall open to you these 4. things.

1. I shall prove that the Lord Christ by his Spirit begins the actual deliverance of his elect here.
2. What is that sin the Lord convinceth the soule thus first of.
3. How the Lord doth it.
4. What measure and degree of Conviction hee workes thus in all his.

1. For the first, it is said, *John 16 8.9.* that the first thing that the Spirit doth when hee comes to make the Apostles Ministry effectually, is this, it shall *reprove or convince the world of sinne*; it doth not first work faith, but convinceth them that they have no faith, as in *verse 9.* and consequently under the guilt and dominion of their sin; and after this, he convinceth of *righteousnesse*, which faith apprehends, *verse 10.* It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sin, yet our Saviour wraps them up in this word; because *conviction* is the first, and therefore the chiefe in order; here the Lord not speaking now of ineffectually, but effectually & thorough conviction exprest in deepe sorrow and humiliation. Now the text saith, the Lord begins thus not with some one or two, but with the *world of Gods Elect*, who are to be called home by the Ministry of the Word; which our Saviour speakes (as any may see who considers the scope) purposely to comfort the hearts of his Disciples, that their Ministry shall be thus effectually to the world of Jews and Gentiles; and therefore cannot speake of such

*conviction*

conviction as serves onely for to leave men without excuse for greater condemnation; (as some understand the place) for that is a poore ground of consolation to their sad hearts. Secondly, I shall hereafter prove that there can bee no faith without sense of sinne and misery; and now there can be no sense of sinne without a precedent sight or conviction of sinne; no man can feel sin, unlesse hee doth first see it; what the eye sees not, the heart rues not. Let the greatestt evill befall a man, suppose the burning of his house, the death of his children, if he doth not first know, see and hear of it, he will never take it to heart, it will never trouble him; so let a poore sinner lye under the greatestt guilt, the sorest wrath of God, it will never trouble him untill he sees it and be convinced of it, *Acts 2. 37. When they heard this, they were pricked*; but first they heard it and saw their sin before their hearts were wounded for it, *Gen. 3. 7. they first saw their nakednesse before they were ashamed of it.* Thirdly, The maine end of the Law is to drive us to Christ, *Rom. 10. 4. If Christ bee the end of the law*, then the law is the means subservient to that end, and that not to some, but to all that beleeve; now the law though it drives us to Christ by condemnation, yet in order it begins with accusation. It first accuseth, and so convinceth of sin, *Rom. 3. 20.* and then condemneth. Its folly and injustice for a judge to condemn and bring a sinner out to his execution before accusation and conviction; and it is wisdom or justice in the Lord or his law to do otherwise? and therefore the Spirit in making use of the law for this end first convinceth as it first accuseth, & laies our sin to our charge. Lastly, looke as Satan when he bindes up a sinner in his sin, he first keeps him (if possible) from the very sight and knowledge of it; because so long as they

p. 3.

p. 4.

they see it not, this ignorance is the cause of all their woe, why they feele it not, why they desire not to come out of it; the Lord Jesus (who came to untie the knots of Satan, 1 *Ioh.* 3. 8.) begins here & first convinceth his, and makes them see their sin, that so they may feele it, and come to him for deliverance out of it. Oh consider this all you that dreame out your time in minding only things before your feet, never thinking on the evils of your own hearts; you that heed not, you that will not see your sins, nor so much as aske this question, *What have I done? What do I doe? how do I live? What will become of me? What will be the end of these my foolish courses?* I tell you if ever the Lord save you, he will make you see what now you cannot, what now you will not; he will not only make you to confesse you are sinners, but hee will convince you of sinne, this shall be the first thing the Lord will doe with thee.

*Quest.*

*Ans.*

*Con. I.*

But you will say, what is that sin which the Lord first convinceth of? which is the second thing to be opened. I answer in these three Conclusions.

The Lord Jesus by his Spirit doth not onely convince the soul in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report & acknowledgment of every man rather then by any speciall act of conviction of the Spirit of Christ; for what man is there almost but lyes under this confession that he is a sinner? the best say they are sinners, *and if wee say we have no sin, wee deceive our selves, and I know I am a sinner*; but that which the Spirit principally convinceth of, is some sin or sins in particular: the Spirit doth not arrest men for offences in generall, but opens the writ, and shewes the particular cause, the particular sins, *Rom. 3. 9. we have proved*

proved faith the Apostle, that Jewes and Gentiles are under sinne; but how doth the Apostle (being now the Instrument of the Spirit, in this work of conviction, convince them of this? marke his method, *verse 10. 11. 12. 13. 14. 15. 16. 17. 18.* wherein you shall see it is done by enumeration of particulars; sins of their natures, *there is none righteous*; sinnes of their minds, *none understandeth*; sins in their wills and affections, *none seek after God*; sins in their lives, *all gone out of the way*; sins of omission of good duties, *there is none that doth good*; their throates, tongues, lips, are Sepulchres, *deceitfull, poysonfull*; their mouths full of cursing, their feet swift to shed blood, &c. And this is the state of you Jewes (*ver. 19.*) as well as of the Gentiles, *that all flesh may stand convicted as guilty before God.* If it be here demanded, What are those that particular sins which the Lord convinceth men of? I answer in variety of men there is much variety of speciall sinnes, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sins of which he doth another man, yet this wee may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sinne; and thereby the Spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against Heaven, and convinceth, and as it were hits him first with that: How did the Spirit convince those 3000. those patterns of Gods converting Grace? *Acts 2. 37.* did not the Lord begin with them for one principall sinne, viz. their murder and contempt of Christ by embreuing their hands in his blood?

Rom. 3.

Quest.

Ans.

What those particular sin are, which the Lord convinceth men of their conversion.

blood? there is no question but now they remembered other sinfull practises, but this was the *Impression* which is ever accompanied with many other *Items* which are then read in Gods bill of reckonings where the first is set down, *Israel would have a King*, 1 Sam. 8. 19. Samuel for a time could not convince them of their sinne; herein what doth the Lord doe? surely hee will convince them of sinne before he leaves them, and this hee doth by such a terrible thunder as made all their hearts ake; and how is it now? what sinne doe they now see? they first see the greatnesse of that particular sin; but this came not to mind alone, but they cryed out, 1 Sam. 12. 19. *We have added unto all our evils this, in asking to our selves a King.* Looke upon the woman of Samaria, John 4. the Lord Christ indeed spake first unto her about himselfe the substance of the Gospell, about the worth of this water of life; but what good did she get untill the Lord began to convince her of sin, and how doth he that, he tels her of her secret whoredome she lived in, *the man that she now had was not her husband*; and upon the discovery of this, she saw many more sins; and hence ver, 29. she cryes out, *Come see the man that hath told me all that ever I did in my life.* And thus the Lord deales at this day; the Minister preacheth against one sin, it may be whoredome, ignorance, contempt of the Gospel, neglect of secret duties, lying, Sabbath-breaking, &c. This is thy case saith the Spirit unto the soule, remember the time, the place, the persons with whom thou lived in this sinfull condition; and now a man begins to goe alone, & to think of all his former courses how exceeding evil they have been; it may be the Lord brings upon a man a sore affliction, and when he is in chains crying out of that, the Lord saith to him as to those,

*Ier.*

115. *Why cryest thou for thy affliction? for multitude of thine iniquities I have done this;* be the Lord sometimes strikes a mans conscience in sinne dead, by some fearfull judgement: when that particular sinne comes to minde, and God reveals it arm'd with multitude of many sinnes, the causes of it, the fruits and effects of the fathers whips a child upon occasion of one fault, but then tels him of many more which he liked at before this, and saith. Now Sirrah remember such a time, such a froward fit, such unduly behaviour, such a reviling word you spake, time I called, and you ran away and would not be me, and you thought I liked well enough of your wayes, but now know that I will not passe by, &c. Thus the Lord deales with his, and it is many times, that the elect of God civilly set up, doe hereupon think well of themselves, and remaine long unconvinced of their wofull estate, the Lord suffers them to fall into some foule, open sinne, and by this the Lord takes speciall occasion of working conviction and sorrow in them; the Lord hereby makes them hang downe head, and cry, *unclean. unclean*: Paul was educated, hee turned at last a hot persecutor, blasphemer: the Lord first convinced of his persecution and cryed out from heaven, *Paul, Paul, Why persecutest thou me?* this hee said to the heart, and then *sin revived*, *Rom.* many secret sinnes of his heart were discovered which I take to begin and continue in speciall fast three days, *Acts 3. 9.* wherein he was and did (through sight of sinne and sorrow of conscience) neither eat nor drink. As a man that hath an ague not knowing the disease, he hopes to live; then he sees the spots and tokens of death upon



on his wrist, now he cries out, because  
 that the plague of the Lord is upon him;  
 men see some one or more special sins b  
 now they are convinced of their lamenta  
 dition; yet it is not alway (though usually  
 some men the Lord may first convince of  
 shewing them the sinfulness of their own  
 wayes; the Lord may let a man see his bl  
 his extreame hardnesse of heart, his weak  
 wilfulnesse, his heartlesnesse; hee cannot  
 looke up to God, and this may first convi  
 or that all that hee doth is sinfull, being ou  
 the Lord may suddenly let him see the d  
 his owne heart, and the secret sinfull pra  
 his life; as it some had told the Minister,  
 hee spake to none but him; that hee is f  
 fall downe being thus convinced. and to c  
*God is in this man: 1 Cor. 14. 25.* Nic  
 may first see and bee convinced of the wa  
 generation, and thereby feel his need of Ch  
 Lord may set a man upon the considerati  
 his life past, how wickedly it hath been spe  
 so not one, but a multitude of iniquities co  
 him about, a man may see the godly exan  
 his parents or other godly Christians in the  
 or town where he dwells, and by this be cor  
 that if their state and way be good, his own  
 unlike it) must needs be stark naught: the L  
 ver convinceth the soul of sins in particular,  
 doth not alway convince one man of the lar  
 ticular sinnes at first as hee doth another, w  
 the Lord convinceth all the elect at first of t  
 of their nature, and shewe them their origin  
 in and about this first stroke of convi  
 not of it, *Paul* would have been alive, and a  
 Pharisee still, if the Lord had not let him by

fin. *Rom. 7. 9.* and so would all men in the if this should not be revealed first or last, in or greater measure, under a distinct or distinct notion: and hence arise those confessions of the Saints, I never thought I had such a heart, if all the world had told me, I could not believe them, but that the Lord hath made it, and see it at last; was there ever such a heart (at least in heart) which is continually open of him) whom the Lord at any time receives mercy, as I am?

The Lord Jesus by his Spirit doth not only take the soul of its sin in particular, but also of the sin, even the exceeding great evil of those particular sins: The Lord Jesus doth not only convince the soul of *sinne*, but of the great evil of *sinne*. Oh wretch saith the Spirit, (as the Lord to Cain, *Gen. 4. 7.*) what hast thou done, whose sins cry to thee, who hast thus long lived with God, & done infinite wrong to an infinite God, for which thou wilt never make him amends! That God would have long since cut thee off in the midst of thy iniquities and wickedness, and crushed thee like a worm, and sent thee down to those eternal flames, thou now seest some better than thyself mourning day and night, but yet hath spared thee out of his mere pity to thee; That God hath thou resist-forsaken all thy life time; and therefore now consider what an evil and bitter thing it is to live as thou hast done, *Jer. 2. 19.* Look as it were the wayes of holiness, many a man void of the wayes of holiness, many a man void of the wayes of unholiness, many a man void of

2. Con.

§ 8.

§ 9.

the spirit of conviction of sin, may and doth see  
 ny particular sins and confesse them, but he  
 not cannot see the exceeding evill of them  
 thence it is though hee doth see them yet he do  
 much dislike them, because he sees no great  
 evill in them, but makes a light matter of them  
 therefore when the Spirit comes, it lets him  
 stand convinced of the exceeding greatnesse  
 evill that is in them, *Joh. 36.8.9.* In the time  
 of conviction (which is usually the time of conviction  
 of an unruly sinner) *he shewes them their transgressions*, but how? *that they have exceeded*, they  
 have been exceeding many and exceeding vil  
 beloved, before the Lord Iesus comes to comfort  
 we have cause to pray for & pity every poor  
 as the Lord Iesus did, saying, *Lord forgive them, for*  
*they know not what they doe.* You godly  
 Masters, how oft do you instruct your children  
 servants, and convince them of their sinfulness  
 they confesse their faults? yet you see no amendment  
 but they go on still; what should you now do  
 cry out for them, & say, *Lord forgive them, for*  
*they know not what they do.* Their sins they  
 know, but what the evill of them is, alas! they know  
 not, but when the Spirit comes to convince, hee  
 lets them see what they do, and what is the exceed  
 ing evill of those sins they made light of before; like  
 men that have sworne, and curst, and stricken  
 friends, and when they come to be sober  
 and remember their mischievous ways and  
 now they see what they have done, and how  
 able their courses then were. Oh you that  
 are in the madness of your minds now, in all  
 madnesse, if ever the Lord do good to you, you  
 count your wayes madnesse and folly, and  
 Oh Lord, what have I done in kicking thus

the pricks?

: Lord Jesus by his Spirit doth not only con-  
 the soul of the evil of *sinne*, but of the evil *af-*  
*ne*, I mean of the just punishment which doth  
 sin, and that is this, *viz.* that it must dye, and  
 eternally for sin, if it remaine in this estate it is  
 1, *Rom. 4. 15. The Law works wrath*, i. e.  
 and sense of wrath; *Rom. 7. 9. When the Law*  
*sinne revived and I dyed*, i. e. I saw my self  
 man by it; so the soul sees cleerly, God hath  
*he soule that sinneth shall dye*: I have sinned,  
 therefore if the Lord be true, I shall dye; to  
 shall if now the Lord stop my breath, and cut  
 y life, which he might justly & may easily do,  
*is the wages of sin*, even of any one sinne,  
 never so little; what then will become of me  
 and guilty of so many, exceeding the number  
 hairens on my head, or the starres in heaven?  
*mongers and adulterers God will judge*, the  
 ter hath said so, the Lord himselfe hath told  
 , *Heb. 13. 4. I am the man*, my conscience  
 ares me and tells me so, what will become of  
 the Lord Jesus will come in flaming fire to  
 vengeance against all that know not God;  
 it obey not the Gospel, This I believe, for God  
 did it, *2 Thes. 2. 7. 8. 9.* and now I see I am he  
 ath lived long in ignorance and know not  
 I have had the Gospel of grace thus long  
 g and perswading my heart, and oftentimes  
 affected me, but yet I have resisted God and  
 Gospel, and have set my filthy lusts, my vaine  
 , my companions cups and queanes at a high-  
 e then Christ, & have loved them more then  
 and therefore though I may be spared for a  
 yet there is a time wherein Christ himself will  
 out against me in flaming fire. To this pur-  
 pose

Con. 3.

poſt doth the Spirit work : for beloved, the means whereby Satan overthrew Man at firſt innocency, was this principle, although thou eat, and ſo ſin againſt God, yet thou ſhalt not die. *Gen. 3. 4. Ye ſhall not ſurely dye*, the Serpent ſay, *Ye ſhall not die*, for that is too groſſe an ouſing of the Word, *Gen. 2. 17.* but he ſaith, *Ye not ſurely dye*; that is, there is not ſuch abſolute taint of it; it may be you ſhall live, God loves better then ſo, and is a more mercifull Father then he at a word & a blow. Now look as Satan doted and brought our firſt parents to ruine by geſting this principle; ſo at this day he doth ſow accuſed ſeed, and plant this very principle in ſoyl of every mans heart by nature; they doe think they cannot believe they are dead men, condemned to dye, and that they ſhall dye eter for the leaſt ſin committed by them; Men nor gels cannot perſwade them of it, they cannot ſee equity of it, that God ſo mercifull will be ſo ſevere for ſo ſmall a matter; nor yet the truth of it then they think no fleſh ſhould be ſaved; and when the old Serpent hath ſpirt this poyſon by them, they ſup it up, & drink it in, and to thouſay millions of men & women are utterly undone. The Lord Chriſt therefore when he comes to ſave poor ſinner, and raiſe him up out of his fall, corrects the ſoul by his Spirit and that with ſufficient evidence, that it ſhall dye for the leaſt ſin, & him as the Lord told *Abimelech* in another place *Gen. 20. 3. Thou art but a dead man for this*; if the Spirit ſet on this let who can claw it off. you beloved, never did poor condemned Malefactor more certainly know and hear the ſentence of condemnation paſt upon him by a mortall then the guilty ſinner doth his, by an immortal

used God : and therefore those three thū-  
ry out, *Acts 2, 37. Men and brethren, what*  
*do to be saved?* we are condemned to dye,  
halwe do now to be saved from death? Now  
is glad to enquire of the Minister, Oh tell  
that shall I doe? I once thought my self in a  
good condition as any in the Town or Coun-  
ty lived in; but now the Lord hath let me hear  
newes; dye I must in this estate, and 'tis  
wonder of mercies I am spared alive to this day.  
is not onely some blind feares and suspicions  
may possibly be to, but full perswasions of  
dye I must dye I shall in this estate; for if  
it reveale sin, and convince not of death for  
the soul under this work of conviction being as  
the sensuall then spirituall, will make a light-  
ner of it, when it sees no sensible danger in it,  
then it sees the bottomlesse pit before it, ever-  
burning fire before it. for the least sin, now it sees the  
just evill of sin; the way of sin though never  
reachable before, is full of danger now, wherein  
there are endlesse woes and everlasting deaths  
in wait for it, *Rom 6, 21.* And now saith  
the spirit, you may go on in these sinfull courses as  
you do, if you see meet but O consider what will  
be the end of them; what it is to enjoy the pleasures  
of sin for a season, and to be tormented for ever  
after in the conclusion, for be assured that will  
be the end: and hence the soul seeing it selfe thus  
drawn to death, looks upon it selfe in a farre  
worse estate then the brut beasts, or vilest worme  
in the earth; for it thinks when they dye there is  
an end of their misery; but Oh then is the begin-  
ning of mine for ever: hence also arise those tears  
of griefe and of being suddenly cut off, that when  
they are down, it trembles to think I may never rise

again, because it's convinced, not onely that serves to dye, but that it is already sentenced to dye: hence also the soul justifies God, if he keep him off in his sin; and wonders what kept from it, there being nothing else due from God: it: hence lastly, the soul is stopt and stands still not on in sin as before; or if it doth, the Lord gives no peace, *Jer. 8. 6.* Why doth the horse go on in battell? because it sees not death before it; but the soul sees death, and therefore stops: O remember this all you that never could believe that you were dead condemned men, and therefore are never troubled with any such thoughts in your minde; you that you are far from conviction, and therefore far from salvation: if God should send some of the dead to bear witness against this sect, concerning this truth, yet you will not believe for his messengers sent from heaven are not troubled herein; woe be to you if you remain unconvinced of this point.

3. But you will say, how doth the Lord thus convince sin, and wherein is it exprest? which third particular.

*Ans.* All knowledge of sin is not conviction of sin; confession of sin is not conviction; there is conviction meerely rationall, which is not spirituall: there are three things in spirituall conviction.

1. There is a cleare, certaine, and manifest light that the soul sees its sin, and death due to it, and certainly; for so the word, *Joh. 1. 6. 9.* signifies to evidence a thing by way of argument, nay demonstration; the Spirit so demonstrates these things that it hath nothing to object, a mouth is stopped, he hath nothing to say but behold I am vile, I am a dead man: for if I have any strong arguments given him to con-

th, yet if he have but one objection or doubt-  
cruple not answered, he is not fully as yet con-  
ced, because full conviction by a clear sun-light  
is all dark objections, and hence our Saviour,  
15. will one day *convince the wicked of all  
hard speeches against him*, which will chiefly  
me by manifesting the evill of such wayes, and  
g away all those colours & defences men have  
for their language: before the Spirit of Christ  
is, man cannot see, will not see his sin for pun-  
ent; nay, he hath many things to say for him-  
s excuses and extenuations of sin; One saith,  
drawn unto it, (*the woman that thou gavest*  
nd so laies the blame on others: Another saith,  
y nature; others say, All are sinners, the god-  
as well as others; and yet are saved at last, and  
ope shall I: Others professe they cannot part  
in, they would be better, but they cannot, and  
requires no more then they are able to per-  
: : Another saith, I will continue in sin but a  
while, and purpose hereafter to leave it; Others  
e are sinners, but yet God is mercifull and will  
re it; Another saith, Though I have sinned,  
have some good, and am not so bad as other  
endless are these excuses for sin. In one word,  
n no man, though never so bad, though his sin  
er so grievous, but hee hath something to say  
nselfe, and something in his minde to lessen  
tenuate sin; but beloved, when the Spirit  
to convince, he so convinceth as that he an-  
ll these, pulls down all these fences, teares off  
e fig-leaves, scatters all these mists, and pulls  
these scales from the eyes, stops a mans  
, that the soul stands before God, crying, O  
guilty, guilty; as the Prophet *Jeremy* told  
er, 2. 23. *Why dost thou say, I am innocent?*



*Looke upon thy way, &c.* so the Spirit saith, why thou say thy sin is small? it is *disobedience*, (as *Samuel* said to *Saul*, 1 *Sam.* 15. 23.) which is *rebellion*, and as the sin of *Witchcraft*, and is that a small matter? the Spirit of conviction by the clear-  
 dence of the truth, binds the understanding & cannot struggle against God any more, and let all the world plead to the contrary, nay let godly come to comfort them in this estate, & and speake well of them; yet they cannot be comforted because they are certain their estates are full: hence also we shall observe the soul under conviction, in stead of excusing sin, it aggravates and studies to aggravate sin, did ever any deal wickedly, walk thus sinfully, so long, against sinny checks and chidings, light and love, mean mercies, as I have done? And it is wonder: observe that those things which made it once count sin light, make it therefore to think sin *ex.gr.* my sin is little, the more unkind thou (the Spirit) that wilt not doe a small matter for the Lord: my sin is common; the more sinful that in those things wherein all the world rise arms against God, thou joynest with them: spares me after sin, the greater is thy sin the that thou hast continued so long in, against: so pitifull to thee, the dearest sins are now the sins, because though they were most sweet to yet the Spirit convinceth him, they were before the more grievous unto the soule of God poore creatures may now hide, and colour excuse your sins before men, but when the comes to convince, you cannot lye hid: then consciences (when Jesus Christ the Lord comes to convince) shall not be like the Steward in the pell that set down 50. for. 100. l. no, the Lo

force it to bring in a true and cleare account at that day.

• There is a reall light in spirituall conviction, rational-conviction makes things appear notionally, but spirituall conviction, really: the Spirit indeed useth argumentation in conviction, but it goeth further and causeth the soul not onely to see sin & death discursively, but also intuitively and really: reason can see and discourse about words and propositions, and behold things by report, & to deduct one thing from another, but the Spirit makes a man see the things themselves, really wrapt up in those words: the Spirit brings spirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sun, it makes all things appear as they are, *John 3. 20. 21*, It was *Jerusalems* misery, she heard the words of Christ, and they were not hid from them, but *the things of her peace* shut up in those words were hid from her eyes. Discourse with many a man about his sin and misery, he will grant all that you say, and he is convinced, and his estate is most wretched, and yet still lives in all manner of sin; what is the reason of it? truly he sees his sin onely by discourse, but he doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which onely convinceth or sheweth that really. A man will not be afraid of a Lyon when it is painted onely upon a wall, why? because therein he doth not see the Living Lyon: when hee sees that, he trembles. So men hear of sin, and talk of sin and death, and say they are most miserable in regard of both; yet their hearts tremble not, are not amazed at these evils; because sin is not *seen* alive, death is not presented alive before them, which is done by the Spirit of conviction only, revealing these really to the soul: and hence it is that many

2.

Luke  
19. 41.

Esay 6.3 many men *in seeing see not*, How can that be? in seeing things notionally, they see them not really. And hence many that know most of sinne, least of sin, because in seeing it notionally, they not really. And therefore happy were it for men, Schollers and others, that they had no no all knowledge of sin, for this *light* is their *dark*, and makes them more uncapable of spirituall viction: the first act of spirituall conviction let a man see clearly that he is sinfull and most miserable; the second act is to let the soul see what this sin and death is. O consider of this; if you know that you are sinfull, and that you dye; but dost thou know what sin is, and what to dye? If thou didst, I dare say thy heart will sinke; if thou dost not, thou art a condemned because not yet a convinced man. If you here how the Lord makes sin reall? I answer. By seeing God reall: the reall greatnesse of sin is seen beholding really the greatnesse of God who is ten by sin; sin is not seen because God is not. *John 3. ep. v. 11. He that doth evill hath not God.* No knowledge of God is the cause why. *Hof. 4. 4 toucheth blood*: the Spirit casts out all other company of vaine and foolish thoughts, and then comes in and appears immediately to the soul greatnesse and glory, and then the Spirit saith this is that God thy sins have provoked. And sin appears as it is, and together with this reall of sin, the soul doth not see painted fire, but se fire of Gods wrath really, whither now it is less that never can be quenched but by Christs blood and when the Spirit hath thus convinced, a man begins to see his madnesse and folly in past, saying, I know not what I did. And I questions, Can the Lord pardon such a wretch?

How  
 God  
 gives  
 are all  
 sight of  
 sins.

Hof. 4. 4

whole sins are so great? Hence also the heart begins to be affected with sin and death, because it sees them now as they are indeed, and not by report only. A man accounts it a matter of nothing to tread upon a worm, wherein there is nothing seen worthy either to be loved or feared; and hence a mans heart is not affected with it: before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psalm 22. I am a worme and no man*; so may the Lord complain, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soul, so sin affects the heart.

There is a constant light; the soule sees sin and death continually before it; *Gods arrowes stick fast* in the soul, and cannot be pluckt out; *My sinne is ever before me*, said *David*, (in his renewing of the work of conversion.) For in effectuall conviction, the minde is not only bound to see the misery lying upon it, but it is held bound: it is such a Sun light as never can be quenched, though it may be clouded. When the Spirit of Christ darts in any light to see sin, the soul would turn away from looking upon it, would not hear on that eare, *Felix-like*. But the Spirit of Conviction sent to make thorough work on the hearts of all the Elect, followes them, meets them at every turn, forceth them to see and remember what they have done, the least sin now is like a moath in the eye. its ever troubling. Those gastly, dreadfull objects of sin, death, wrath, being presented by the Spirit near unto the soul, fix the eye

3.

*Psalm 51*

3.

to fasten here; they that can cast off at their pleasure the remembrance and thoughts of sin & death, never prove sound, untill the Lord doth make them stay their thoughts, and muse deep.y on what they have done, and whither they are going. And hence the soul in lying down, rising up, lyes down and rises up with perplexed thoughts, What will become of me? The Lord sometimes keeres it waking in the night season, when others are asleep, and then 'tis haunted with those thoughts, it cannot sleep; it looks back up on every day and week, Sabbath, Sermon, Prayer, speeches, and thinks all this day, this week, &c. the goodnesse of the Lord and his patience to a wretch hath beene continued, but my sins also are continued; I sin in all I doe, in all my prayers, in all I think, the same heart remains still not humbled, not yet changed.

And hence you shall observe, that word which discovered sin at first to it, it never goes out of the mind; I think saith the soul I shall never forget such a man, nor such a truth. Hence also if the soul grow light and carelesse at some time, and casts off the thoughts of these things the Spirit returns again, and falls a reasoning with the soul, Why hast thou done this? what hurt hath the Lord done thee? will there never be an end? hast not thou gone on long enough in thy leud courses against God, but that thou shouldst still adde unto the heap? hast thou not wrath enough upon thee already? how soone may the Lord stop thy breath? and then thou knowest thou hadst better never to have been born; was there ever any that thus resisted grace; that thus adventured upon the sword point? hast thou but one friend, a patient, long-suffering God, that hath less thy conscience without excuse long agoe, and therefore could have cut thee off, and dost thou  
thus

thus forsake him, thus abuse him? Thus the Spirit follows: and hence the soul comes to some measure of confession of sin: O Lord, I have done exceeding wickedly, I have beene worse then the horse that rusheth into the battell, because it sees nor death before it, but I have seene death before me in these wayes, and yet go on, and still sin, and cannot but sin: Behold me, Lord, for I am very vile. When thus the Spirit hath let into the soule a cleare, real, constant light to see sin and death, now there is a thorow conviction.

But you will say, In what measure doth the Spirit communicate this light?

I shall therefore open the fourth particular, *viz.* The measure of spirituall conviction in all the Elect, *viz.* So much conviction of sin as may bring in and work compunction for sin, so much sight of sin as may bring in sense of sin, so much is necessary and no more. Every one hath not the same measure of conviction, yet all the Elect have and must have so much: for so much conviction is necessary as may attaine the end of conviction. Now the *finis proximus*, or next end of conviction in the Elect is compunction or sense of sin; for what good can it doe unto them to see sin, and not to be affected with it? what greater mercy doth the Lord shew to the Elect therein, then unto the Devils and Reprobates who stand convinced, and know they are wicked & condemned, but yet their hearts altogether unaffected with any true remorse for sin? *Minne eye saith Jeremy, affecteth my heart. The Lord opens the ears of him to instruction, that he might humble.* Some think that there is no thorow conviction, without some affection. I dare not say so, nor will I now dispute whether there is not something in the nature and essence of that conviction

4.

Lam. 3  
51.  
Iob. 33  
16. 17.

viſtion the Elect have different from that conviction in reprobates and devils; 'tis ſufficient now, and that which teacheth the end of this queſtion, to know what meaſure of conviction is neceſſary. I conceive the clear diſcerning of it is by the immediate and ſenſible effect of it, *viz.* ſo much as affects the heart truly with ſin.

But if you ask, What is that ſenſe of ſinne, and what meaſure of this is neceſſary? that I ſhall answer in the doctrine of compunction.

Let not therefore any ſoul be diſcouraged, and ſay, I was never yet convinced, becauſe I have not felt ſuch a cleare, reall, conſtant light to ſee ſin and death as others have done: conſider thou, if the end of conviction be attained, which is a true ſenſe and feeling of ſin, thou haſt then that meaſure which is moſt meet for thee, more then which the Lord regards not in any of his; but you that walk up & down with convinced conſciences, and know your ſtates are miſerable and ſinfull, and that you periſh if you dye in that condition, and yet have no ſenſe nor feeling, no ſorrow nor affliction of ſpirit for thoſe evils, I tell thee the very devils are in ſome reſpects nearer the Kingdome of God then you be, who ſee, & feel, and tremble; wo, wo to thoſands that live under convicting Miniſteries, whom the word often hits, and the Lord by the Spirit often meets, and they hear and know their ſins are many, their eſtates bad, and that iniquity will be their ruine, if thus they continue; yet all Gods light is without heat, and it is but the ſhining of it upon rocks, and cold ſtones; they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins ſalvation, Before I paſſe from this to the ſecond work of compunction, let me make a word of application.

the Spirit begins thus with conviction of sin, let all the Ministers of Christ co-work with it, and begin with their people here; bee faithful witnesses unto Gods truth, and give warning in this secure world, that the sentence of death is upon every man for carnal sin; *Lift up thy voice like a Trumpet* was the Lords word to *Isaiah, Isa. 58.2. and tell them of sin*; Those Bees we call drones that have lost their sting. When *the salt of the earth* (the Ministers of Christ, *Mat. 5.*) have lost their acrimony sharpnesse, or saltnesse, *what is it good for but to be cast out*? our hearers will putrifie and corrupt by hearing such Doctrines onely, as never reach. When the Lord inflicted a grievous curse upon the people, *Ezek. 3. 26.* the Lord made *Ezekiel* dumb that he should not be a reprover to them. *What was the lamentation of Jeremy? thy Prophets have seen vain and foolish things for thee, & have not discovered thine iniquity*: how would we have the Lord Jesus by his Spirit to convince a sinner? must it not be by his word? verily you keep the Spirit of Christ from falling down upon the people if you refuse to endeavour to convince the people by your word. Other doctrines are sweet and pleasant; but this is in the first place most necessary. Beware of personating, beware of bitterness of passion, but oh convince with a spirit of power and compassion; and he that shall be instrumentall unto Christ in this or any other work for Christs sake, unto him the Lord will be the principall agent, by him will attain his own ends, finish his great work, gather in his scattered sheep, who are in great numbers throughout the Kingdom scattered from the Lord; if once they be thoroughly convinced that they are utterly lost, and gone out of the way.

Lam. 2.  
14.

Prov. 1.  
23.

May



Use. 2.

Psal. 36.

2.

May not this also be sad reproof : and terrour to them that stand it out against all means of conviction, and will not see their sin, nor believe the fearfull wrath of God due to them for sin; not a man scarce can be found, that will come to this conclusion; I am a sinfull man and therefore I am a dead, I am a condemned man : but like wild beasts flye from their pursuers into their holes, and thickets, & dens, their sinfull extenuations, excuses, and apologies for sin, and for themselves, and if they be hunted thither, and found out there, then they resist, and article against that truth which troubles them; *They flatter themselves in their own eyes, untill their iniquities be found most hatefull.* Many a man dislikes the text, the use, especially the long use wherein his sin is toucht, and his conscience tost; especially if it be his darling sin, his *Herodias*, his *Rimmon*, especially, if withall he thinks that the Minister means him, he will not see it nor confesse it; especially, if he apprehends he shall lose his honour, or his *silver shrines* and profit by it; he will not see his sin, that hee may not be troubled in conscience for his sin, that so he may not be forced to confesse and forsake his sin, and condemn himselfe for it before God and men. O Lord, I mourn that I can scarce meet with a man that either cares to be, or will be convinced; but hath something alway to say for himselfe, their sins are not so great, they are not so bad, but have some good, and therefore have some hope; and if God be mercifull, it is no great matter though they be exceeding sinfull, or some such thing; their mouths are not stopped to say nothing for themselves, but guilty. There is lesse conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conspire together to blinde mens eyes and darken  
mens

minde in this great work of Christ : *Principally*, it is policy to stop Christ in his entrance, first to steele up the soul; but oh! little doe you think what you doe herein, and what woe you doe to your selves hereby; dost thou stifle and the first breathings of Christs Spirit, when hee comes to save thee? what hurt will it bee to know thy worst of thy condition, now when there is hope of comming out of it; who must else one doe all thy sins *in order before thee* to thy eternal shame and terrour? *Psa. 50, 21.* When the Lord say to thee as unto *Dives*, *Remember in thy time thou hadst thy good things*, remember the time, such a place, such a sin; which then you did not see. But now thou shalt see what it is to see an infinite God. Remember thou wast foreordained of wrath to come, but thou wouldest not save thy self accursed, that so thou mightest have need of him that was made a curse to bless us; and therefore feel it now: oh you will wish that you had known this evil *in that your day*. dost thou talk of grace? thou thinkest thou have grace, when as thou hast not the first beginning, not the most remote preparation for it in work of conviction; what should we do for such as these, but with *Jeremy*, *Ier. 13, 17.* *If you will hear my soul shall weep in secret for your pride?* I be perswaded therefore to remember your past, and to consider of your wayes now. All the rottenness of thy heart, and life, all the vanity of thy youth, *Eccles. 11, 9.* all your secret sins, your sinnes against light and love, checks and rebukes; all that time wherein thou didst nothing but live in sin; thus Gods people have done, *Ezra 6, 9*, thus all the Elect shall doe; oh consider *Lord remember them all*, and that with grief of heart.

Use 3.

heart against thee, because thou forgettest th  
*Hof. 2, 7.* He that numbers thy haire, and tell  
sparrows that fall numbers much more thy sins  
fall from thee, they are written down in his b  
book. They are no trifles, for he mindes not to  
the books must bee opened, oh reckon now,  
have yet time to call them to minde, which it  
be shall not continue long; it is the Lords co  
plaint, *Jer. 8. 6.* of a wicked generation, *tha*  
*could heare no man say, What have I done? I*  
*now your selves,* (as the word is, *Zeph. 2. 1.*) O  
ple not worthy to be beloved. I pronounce unto  
from the eternall God, that ere long the Lord  
search out *Jerusalem* with candles, hee will c  
with a sword in his hand to search for all secure  
ners in city & countrey, unlesse you awaken; he  
make inquisition for blood, for oathes, for wh  
mongers, which grow common; for all secre  
we are frozen up in; Oh be willing, be but wi  
that the Lord should search you and convince  
now in this evening time of the day, before  
night come, wherein it will be too late to s  
with I had considered of my wayes in time  
all finnes, none can so hardly stand with upr  
nesse, as a secret unwillingnesse to see and be  
viuced of sin, *Iob. 3. 20, 21.* The helps and m  
for attaining hereunto are these.

1. *Help.*

Bring thy soule to the light, desire the Lo  
prayer as *Job* did, *What I see not, O Lord;*  
*me, Job. 34. 32.* Set the glasse of Gods Law  
fore thee, looke up in the Ministry of the V  
unto the Lord, and say, O Lord search me: the  
of this holy Word discovers mores: on the  
bath day attend to all that which is spoken, as  
ken unto thee, then examine thy selfe when  
hast leisure. When *David* saw (*Psalms 19*)

pure the Law was, he cries out, *Who knows his errors?*

Look upon every conviction of thy conscience for sin, as an arrest and warning given from the Lord himselfe; for sometimes the Word hits, and conscience startles, and saith, This is my sinne, my condition; yet how usuall it is then for a man to put a merry face upon a foul conscience? how oft doe men think this is but the word of a man who hath a latitude given him of reproving sin in the Pulpit, and we must give way to them therein? or else their hearts rise and swell against the man and word also; and why is it thus? because he thinks it is man only that speaks; whereas did hee see & believe that this was a stroke, a warning an arrest, a check from the omnipotent God, would he then grapple think you with him? would it passe lightly by him then? VVhen *Eli* heard *Samuel* denounced sad things against his house, *It is the Lord* said *Eli*, 1 Sam. 3. 18. when *Paul* saw *Jesus* speaking, *Why persecutest thou me?* Acts 9. he falls down astonished, and dares not kick against the pricks any longer: An arrest in the Kings name comes with authority, and awes the heart of the man in debt.

Doe not judge of sinne by any other rule, but as God judgeth of it according to the rule of the Word by which all mens wayes shall be judged at the last day. What made *Saul*, 1 Sam. 15. exrenuate his sin to *Samuel*? he judged not of it as the Lord in his Word did: for had he done so, he would have seene disobedience to a command as bad as witchcraft, as *Samuel* told him; which also made his proud heart sink, & say, *I have sinned*: remember for this end these Scriptures, Rom. 1. 18. Rom. 2. 9. Rom. 6. 23. Gal. 3. 10, by which thou mayst see, either I must dye, (in the state I am) or God himself

2. Help

3. Help.

2 Cor. 5  
10.

self must lie. Remember that an *angry look*, or *word* is *murder* in Gods account; a *wanton eye*, an *unchast thought* is *Adultery* before a holy God; before whose Tribunal thou must give an account of every vain thought and word. And therefore do not judge of sin by the present pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses forsook the pleasures of sin for a season, Heb. 11. 25.* Nor yet by not feeling any punishment for it, for *God reserves wrath, Nahw. 1. 2.* till the day of reckoning; Nor yet by the esteem that others generally have of it, who make no more of wounding the Son of God by sin, then they do of crushing vermine under their feet: Nor yet by the *praise* of others; Every man sins, and therefore I hope I shall do as well as others: Nor yet seeing thy self better, and thanking God thou art not as other men; it may be so, thou didst never steal, nor whore, nor murder as yet; that is not the question, but hast thou had any one vain thought in prayer? hast thou heard one Sermon unprofitably? hast thou sinned? then know God spared not the Angels that sinned, and how wilt thou escape, unless the Lord dye for thee? Nor yet lastly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makest light of it, so he maketh lesse: *Psal. 50. 21.* Oh take heed of judging the evill of sin by any of these rules: Oh remember all men are apt to thinke of themselves better then they are; *Are we also blind?* say the Pharisees: take heed that by judging of sinne by these false rules, you deceive not your selves.

Use. 4.

Let this lastly, be a use of thankfulness, to all those whose eyes the Lord hath opened to see, and so convincing you of your sins. When *David* was going in the heat of his Spirit to kill *Nabal*, and *A. bagail*

if methim and stopt him, what said he? *Ob-  
durate the Lord for thy counsell;* so when thou  
going on in the heat and pursuit of thy sin, to-  
eternall death; that the Lord should now  
thee in thy way, and convince thee of thy fol-  
l so stop thee, what a world of sin else wouldst  
ave committed, how vile wouldst thou have

Oh say therefore, Blessed be that Minister of  
ord, and blessed for ever be the name of the  
that gave me that counsell. It is said, Christ  
*ind: he Comforter to convince of sinne;* is it a

ortable thing to see sin? yes, it shall one day  
ter of unspeakable comfort to you that ever  
w sin; that ever he shewed thee that myste-  
iniquity in thy heart and life, those *arcana*  
*is*, those secrets of the power and dominion of  
er thee: *Thou shalt not hate, but reprove thy*

w. If the Lord should secretly keepe thy sin  
ng in his owne bosome against thee, and ne-  
prove thee for it, nor convince thee of it; no  
r signe of Gods everlasting hatred against

Oh it is infinite love that he hath called thee  
and dealt plainly and secretly with thee, and  
ou not be thankfull for this? The Lord might  
est thee in thy brutish estate, and never made  
n thy latter end; never have told thee of thy  
flood before it comes.

may be you will say, If I felt my sin, and were  
r humbled for it, I could then be thankfull  
ver I saw it; what is it to see sin?

is is a favour the Lord shewes not to all man-  
many have no meanes to bring them to the  
ledge of it, and those that have, yet are smitten  
deep sleep under those means that they know  
hen death is at their doores, not what sinne  
s; & this it may be is the condition of some of

1 Sam.  
25. 32.  
33.

Ioh. 16.  
7.

Levit.  
19. 17.

Object.

Answe.

thy poor friends and acquaintance, that thin strange that thou runnest not with them in the way as they doe.

2. Suppose some Reprobates doe see sin, y<sup>e</sup> Lord puts a secret vertue in that work of conviction upon thee, which makes thee cry to heaven Spirit of brokennesse for sin; which without sight of sin, thou wouldst never so much as have sinned; and this they have not.

3. However, Conviction is a work of the Spirit though it should be but common; and wilt thou be thankfull for common mercy, suppose outward? how much more for this that is spiritual though it should be common? especially considering that it is the first fundamentall work of the Spirit, and is seminally all. Sense of sin begins here, and is seminally all. Sense of sin begins here, as ignorance of sin is seminally all: Remember that the discovery of *Faux Vault*, was the preservation of *England*; we remember the day and house of the beginning some great and notable deliverance; Oh remember this time wherein the love of Christ first shined out in convincing thee of thy sin, who else hadst surely perished in it: And thus much of this work of Conviction; now the second followeth Compunction.

### SECT. III.

*The second Act of Christs power, in working Compunction or sense of sin,*

**C**ompunction pricking at the heart, or inward feeling of sin, is different from conviction of sin; the latter is the work of the understanding, and seated in that principally; the other the affections and will, and seated therein principally: a man may have sight of sin, without sorrow

of it, *Dan. 5. 22.* with *20. 21.* *James 1. 24.* *2. 20. 21.* Yet that conviction which the Spirit works in the Elect is ever accompanied with punition, first or last. For the better unfolding point, let me open these four things to you.

That compunction or sense of sin immediately follows conviction of sinne in the day of its power. 2. The necessity of this work to reach the other. 3. Wherein it consists.

The measure of it in all the Elect.

That compunction follows conviction, is evident

in Scripture and Reason, *Acts 2. 37.* *When heard this*, that is, when they saw and were informed of their sinne in crucifying the Lord of

which they did not imagine to be a sin because what follows next? it is said, *They were*

*ed at the heart*, Lo, here is compunction, *Em*

also in turning unto God, *Jer. 31. 19.* hath words, *After that I was instructed, I smote*

*my thigh*; (as men in great calamity befallen use to doe) *I was ashamed, even confounded,*

*if I did bear the reproach of my youth*, The of *Nineveh* hearing by the Prophet they were

die within forty dayes, it is said, *they believed*

(in the work of conviction) and then they fell *in sack-cloth and ashes* (in the work of compuncti-

which did immediately follow, *Josiah, 2 Chr. 7.* in his renewed return unto God, after hee

the words of the Law, *his heart melted, and*

*pt before the Lord*. For what is the end of con-

n? is it no compunction? for if the Lord did let a man see his sin, and death for sin, and suffer the heart to remain hard and unaffected, would it but leave him without excuse; nay, would it should but leave him under great misery, let a more fearfull judgement, *viz.* for a man

I.

Jonah. 3.



to see and know his sin, and yet unaffected with and hardened under it, hardness of heart is one of the greatest judgements: to see sin and not to be affected with it, argues greater hardness. For it is wonder if they that see not and know not sin main senselesse of sin; alas! they know not they doe; but for a man to be enlightned, and his sin, and yet unaffected: Lord, how great is hardness, and how unexcusable will such a man left before God, when the Lord shall reckon him for his hardness of heart! What is it that light the Lord lets into the understanding of these things? is it not that thereby the heart is affected thoroughly with it? Why doth the Lord let in the light of the knowledge of Christ and will? Is it that this knowledge should like to float in the understanding, and be imprisoned there? No verily, but that the heart might be thro' and deeply affected therewith, And doe you think the Lord will in the light of conviction imprison in the minde? is there not a further end that this light the heart might be deeply affected with sin? if any say that the end of conviction drive the soul to Christ, I grant that is the first and last end of it, but the next end is compunction. For if the understanding be convinced of it, and the heart remain hard, the minde may falsely see that righteousness and life only is to be found in Christ; yet the heart remaining hard, the wrong affections will never stir toward Christ, it is possible a hard heart remaining such wholly unaffected with sin or misery, should be truly affected with Jesus Christ; but of this more hereafter.

2.

*Ans.*

What necessity is there of this compunction to succeed conviction. I speake now of necessity of way of ordinary dispensation, not of Gods

and extraordinary way of working, where he useth neither Law nor Gospel (as ordinarily he doth) to work by. Many have been nibbling lately at this doctrine, and demanded, What need is there of sorrow and compunction of heart? A man may be converted only by the Gospel, and God may let in sweetnesse and joy without any sense of sin or misery, and in my experience I have found it so; others godly and gracious also feel it so: why therefore do any press such a necessity of coming in by this back door unto Christ? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tendernes in handling of it, lest any stumble; and therefore before I lay down the reasons to shew the necessity of it: give me leave to propound these rules both for the clearing of the point, & answering sundry objections usually about this point.

In this work of compunction, do not think that the Lord hath not wrought any true sense of sin, because you finde it not in such a measure as you imagine you should desire to have, and that others feel; sense of sin admits degrees, I doubt not but *Josephs* brethren were humbled, yet *Joseph* must be more, he must be cast into the ditch, and into the prison, & the iron must enter not only into his legs, but into his soul, *Psal. 105. 18*. He must be more afflicted in spirit, because he was to doe greater work for God, and was to be raised up higher then the rest, & therefore did need the more ballast; some are educated more civilly then others, and thereby have contracted lesse guilt and stoutnesse of heart against God and his wayes, therefore these have not such cause of trouble; and being lesse rugged, have lesse need of axes to hew them: some mens sorrow breaks in upon them more suddenly, like storms and

1. Rule.

and breaches of the Sea, and the Lord is resolved to hasten and finish his work in them more speedily, and it may be more exemplarily; (for every Christian is not a fair copy) as in thole, *Acts 2. 3.* others their sorrowes looke in by degrees, *Gul. v at lapidem*, the Lord empties them by cold droppings, and hence feel not that measure now that others doe: every Christian is not a man, *Psal. 88.* who suffers *distracting fear* *terrorours from his youth up*, ver. 15. who is *led with all Gods wayes*, ver. 7. for hee was of exceeding high parts and gifts, as you may see *1 King. 4. 31.* and therefore the Lord had hanging some speciall plummetts on his heart, to keepe it ever low, lest it should be lifted up in measure. Some sense of sin the Lord will work in all hee saves, but not the same measure; he gives not alway unto his, that which is good in it (its good I confesse to be deeply affected and blessed) but that which is fit, and therefore beleeve in thee.

2. Rule.

Do not think there is no compunction or sorrow of sinne wrought in the soul, because you do not so cleerly discern and feel it, nor the time working and first beginning of it. I have known many that have come with complaints, we were never humbled, they never felt it so, nor could tell the time when it was so, yet there have been & many times they have seen it by the light of others spectacles, and blest God for it. When in *Esay, 63. 17.* complained, *Lord why hast thou hardened our hearts from thy feare*; do you think there was no softnesse, nor sensiblenesse indeed verily, but they felt nothing but a hard heart, such hardnesse as if the Lord had plagued them in it by his own immediate hand, & not born and

with them only, as with other men. Many a soule may think the Lord hath left it, nay, smitten it with a hard heart, and so make his meane of it, yet the Lord hath wrought reall softnesse, under self hardnesse, as many times in Reprobates there is felt softnesse, when within there is reall hardnesse. The stony-ground-hearers were plowed and broken on the top, but were stony at the bottom. Some men may be wounded outwardly & mortally, this may easily be discerned. The Lord may wound others and they may bleed out; their sorrow is more inwardly and secret, and therefore cannot point with their finger to the wound as others can.

Doe not think the Lord works compunction in all the Elect in the same circumstantiall work of the Spirit, but only in the same substantiall work: the Lord works a true sense of sin for substance & truth of it, yet there are many circumstantiall works, like so many enlargements and comments upon one and the same Text. *Ex. gratia*. The same sin that affects *Paul*, it may be doth not affect *Lydia* or *Apollas*. The same notions for the aggravation of sin in one, doe, not come into the minde of the other; the same complaints, and prayers, and turnings of spirit in the one, may not be in the same circumstances, and with the like affects as in the other, and yet both of them feel sin, and therefore complain; they both feel sin, yet by means of various apprehensions and aggravations. This I speak, because you may the better understand the meaning of Gods servants in opening the work of humiliation. You may hear them say, the soule doth this, and thinks that, and speaks another thing; it may be every one doe not so think in the same individuall circumstances, and therefore are to be understood as producing only *exemplum in re simili*; something like

3. Rule

like this or for the substance of this is wrought.

4. *Rule.*

In this worke of compunction we not bring rules unto men, but we rules ; Crook not Gods rules to experience of Men, ( which is falli and many times corrupt ) but I men unto the rule , and try mensel herein by that : For many will say, & men are not humbled at all , never any precident sorrow for sinne , ( mercy onely hath melted their h and experience proves this, and many this, who are sincere and gracious Christians.

I answer,

Wee are not in this or any point to bee guided by the experience men onely , but attend the rule ; bee proved that according unto the men must be broken and affected their sinne and misery before cy can bee truly apprehended or accepted ; What tell you me of such men ? let the rule stand , but men stand or fall according to the many are accounted gracious and g for a time , much affected with u and Christ Iesus ; yet afterward fa wizen into nothing , and prove very sound.

What is the reason?

Truely the cause was here, their first wound and sorrow for sin was not right, as hereafter shall be made good; many thousands are miserably deceived about their estates, by this one thing, of crooking and wresting Gods rules to Christians experience; let all Gods servants tremble and be wary here; wrack not the holy Scriptures, nor force them to speake as thou seekest, but try all things by them, 1 *Thes.* 5. 21.

Doe not make the examples of converted persons in Scripture patterns in all things of persons unconverted: doe not make Gods worke upon the one, run parallel with Gods worke upon the other.

5. Rule.

Some say, that many in Scripture are converted to Christ without any sorrow for sinne, and produce the examples of *Lydia*, whose heart God sweetly opened to receive Christ; and the Eunuch, *Acts* 8. converted in the same manner.

I answer,

These are examples of persons converted to God before, who did believe in the Messiah, but did not know that this Iesus was the Messiah, which they soone did when the Lord sent the means to reveale Christ; and therefore *Lydia*, a Jewish proselyte

elyte is called a *worshipper of God*, *Act. 16. 14.* and so was the Eunuch, *Act. 8. 27.* & in the same condition was the Centurion, *Acts 10. 2.* who feared God, & whose prayers were accented, *ver. 4.* (which cannot be without faith) yet did not know that this Jesus crucified was the Messiah, untill Peter came unto him. So that suppose here was no sence or sorrow for sin, at this time; doth it therefore follow they never had any when the Lord at first wrought upon them? are these examples in persons converted, fir to shew forth Gods work in persons unconverted? in somethings indeed they are examples in others not so: their examples of believing in Christ are not in that act examples of sorrow for want of Christ. And yet let me adde, to say that God opened *Lydia's* heart to believe in Christ, and yet opened not her heart to lament her sin and misery in her estate without Christ (suppose she were without Christ) is more then can be proved from the Text; for 'tis said, *Her heart was opened to attend unto the things that were spoken by Paul*: & can any think that *Paul*, or an Apostle, ever preached Christ without preaching the need men had of him? and could any preach their need of Christ without preaching mens undone and fittull estate without Christ? and do you think that *Lydia* was not made to attend unto this? doe you think that when *Phyllip* came to open the 53. of *Esay* to the Eunuch, that *Christ was bruised for our iniquities*; that hee did not let him understand the infinite evil of sin and misery of all sinners, and of him in speciall, unlesse the Lord Jesus was bruised for him.

6. Rule.

In examples recorded in the Scripture of Gods converting grace, doe not thinke they had no sorrow for sin, because it is not distinctly and expressly set down in all places: for the Scripture usually

ts downe matters very briefly; it oftentimes  
seth many things, and refers us to judge of  
by other places; as *Act. 6. 7.* it is said, *Ma-  
ke Priests were obedient to the faith*; doth  
therefore follow that they did immediately be-  
without any sence of sin? Look to a fuller  
ole, *Acts 2.* and then wee may see, as the  
ere converted to the faith, so were the other,  
g a hand in the same sin, *1 Tim. 1. 13. 14.*  
he was a persecutor, but the Lord received  
o mercy, and that Gods grace was abundant  
th and love: doth it hence follow that *Paul*  
o castings down, because not mentioned here?  
look upon *Acts 9.* we shall see it otherwise.  
e not judge of generall and common work-  
f the Spirit upon the soules of any to be the  
nings of effectuall and speciall conversion;  
man may have some inward and yet common  
ledge of the Gospell and Christ in it, before  
be any sorrow for sin; yet it doth not hence  
v that the Lord begins not with compunction  
orrow, because common work is not speciall  
ffectuall work; when the Spirit thus comes,  
ft begins here, as we shall prove.

ie terrours, and feares, and sence of sinne and  
be in themselves afflictions of soul, and of  
selves drive from Christ; yet in the hand of  
ft, by the power of the Spirit, they are made to  
or rather drive unto Christ, which is able to  
mourning into joy, as well as after mourning  
ve joy; and therefore 'tis a vain thing to think  
is no need of such sorrowes which drive from  
ft; and that Christ can worke well enough  
fore without them; when as by the mighty  
er and riches of mercy in Christ, the Lord by  
nding, nay, killing his of all their carnall secu-  
rity

7. Rule.

8. Rule.

Ioh. 16.  
20.



Hol. 6. rity and self-confidence, saves all his alive  
1. 2. 3. driveth them to seek for life in the Son.

These things thus premised, let us now hear necessity of this work to succeed conviction.

Reas. 2. Else a sinner will never part with his sin; a conviction of sin doth but light the candle; sin; compunction burns his fingers, and that makes him dread the fire, *Cleanse your hearers, and purifie your hearts ye double men*, (saith the Apostle James, Chap. 4. 8.) how should this be done? He answers, ver. 9 *afflicted, and mourn, and weep, turn your law into mourning*: So Joel 2. 12. The Prophet upon his hearers to turne from their sin unto Lord; but how? *Rend your hearts, and not garments*. Not that they were able to doe this by what sorrow he requires of all in generall thereby effectually works in the hearts of all elect in particular; for every man naturally pleasure, nay all his delight and pleasure is in himselfe but sin; for God hee hath none, but Now so long as he takes pleasure in sin, and contentment by sin, he cannot but cleave indubitably to it: Oh 'tis sweet, and it only is sweet so long the soul is dead in sin, *Pleasure in death in sinne*, 1 Tim. 5. 6. So long as 'tis in sin, it is impossible it should part with sin more then a dead man can breake the bondage of death. And therefore it undeniable follows the Lord must first put gall and worm-wood in these dugs, before the soul will cease sucking; be weaned from them; the Lord must first make sin bitter, before it will part with it; load it with sorrow, before it will sit downe and desire ease: look as the pleasure in sin is exceeding sweet to the sinner, so the sorrow for it must be exceeding

ore the soul will part from it.  
 rue, I confesse a man sometime may part  
 without sorrow; the unclean spirit may go  
 time, before he is taken, bound and slaine  
 power of Christ. But such a kinde of part-  
 the washing of the cup, 'tis unsate and un-  
 and the end of such a Christian will be mise-  
 for a man to hear of his sin, and then to say,  
 no more so, without any sence or sorrow for  
 d not have been approved by *Paul*, if hee  
 no more in the carelesse Corinthians, in to-  
 the incestuous person; but their sorrow  
 it this repentance. No, the Lord abhors such  
 wiping the lips; and therefore the same A-  
 when hee reproves them for not separating  
 er, and so the sin from them, hee summes it up  
 word, *You have not mourned; that such a*  
*be taken from you*: because then sin is se-  
 cularly from the soul, when sorrow or shame,  
 nse and feeling of the evill of it, begins it.  
 ly sin is opposite to God, but when the Lord  
 ft comes near his Elect in their sinfull estate,  
 e then enemies themselves by sin unto God.  
 nce it is they will never part with their wea-  
 untill themselves be throughly wounded:  
 refore the Lord must wound their consci-  
 mindes and hearts, before they will cast them  
 ow if there be no parting with, no separati-  
 sin, but sin is as strong, and the sinner as  
 ever before, hath Christ (who now comes  
 his Elect from sinne) the end of his work?  
 the man the better for conviction, affection  
 ist, name what you can, that remains still in  
 ? VVhen the Apostle would summe up  
 misery of men, hee doth it in those words,  
 yet in your sinne: So I say, thou art con-

D

victed

2 Cor.

7. 10.

1 Cor.

5. 2.

1 Cor.

15. 17.

Pro. 28.  
13.

Object.

Answer.

2 Cor.  
7.1.2.

Reas 2.

visited, but art yet in thy sin; art affected with Christ, and takest hold of Christ, but art yet in sin: *He that confesseth and forsaketh his sin finde mercy.*

You will say, May not the sweetnesse of in the Gospel, and sense of mercy, separate sin, without any compunction?

I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw us unto Christ, *Jer. 31. 3. With loving kin have I drawn thee.* But compunction or sense of sin principally serves in the hand of Christ, to tear the soul from sin. Aversion from sin is distinct and in order goes before our conversion unto Christ.

2. Sense of the sweetnesse of Gods grace Christ keeps out sin, but it doth not thrust out sin.

3. Christ cannot be effectually sweet, unless he be first made bitter; there may be some good notice of Christs excellency, and some thirty things given for him; some esteem of his grace, and of his mercy, which may occasion sorrow; I dare not say, that this is any ground or work, till after sorrow, *Esay, 50. 4. Christ the tongue of the learned given him to speak word in season: Unto whom? It is added, unweary, They are the men that will prize mercy only to purpose; they that have felt the bitterness of sin and wrath, finde it exceeding bitter; they prize Christ, and to taste his sweetnesse; how they do it indeed that finde none at all? Sweetness before sense of sin, is like Cordials before purge a foul stomach: which usually strengthen the humour, but recover not the man.*

Because without this, no man will either cherish Christ, or feel a need of Christ; a man may

of Christ by the power of conviction, but he never feels a need of Christ, but by the spirit ofunction. *The whole need not the Physician, they that are sick.* A whole man may see his need of a Physician, but a sick man only feels his need of him, will prize him, send for him. By this you are not to understand such as have no need indeed of Christ (for what sinner but hath need of him?) but such as feel no need of him: as such cannot be meant such as are sinfull and miserable, for then Christ should come actually to save them; but those that did feel themselves so, as a man that feels his sickness; these only are the that feel a need and necessity of Christ; these will come to Christ, and be glad of Christ, and fully thankfull for their recovery of Christ. And this is the great sin of the world in despising the Gospel, not at all affected with the glad tidings, because they are not affected with their sinfulness; or if they be affected but in part with the Gospel, it is because they are not thoroughly affected with their misery before.

And hence it is, that when the Lord called his disciples to him, yet they would *not come to him*, because they were *Lords*, and well enough without

Why did not they come to the Supper, being called? it was because they had *farms*, and *oxen*, and *wives* to attend unto; they felt no need of coming as the *poor lame, blind, and halt* did. The Pharisees care not for father nor fathers house, until he comes to see, *Here I die*. It is true, the grace of the Gospel drawes men unto Christ; but it is very observable, that the Gospel reveales no grace, but with respect and in reference unto sinners, and men in extreme misery; the Gospel saith not that Christ is *come to save*, but *to save sinners, &c. to save his people*

Mat. 9.  
12.

Ier. 2.  
31.

Luk. 14.

Luk. 15.  
17.

Rom. 5.  
6. 7. 8.

Col. 3. 7

2 Cor.  
5. 14.  
Reas. 3.

Mat. 9.  
13.

Luke 4.  
18.

ple from their sins. It reveales not this, that God justifies men, but he justifies the ungodly; it reveals not this, that Christ dyed for us, but that he dyed for them that were weake, for sinners, for ene. And if so, can any man imagine that this new be sweet, unlesse men see and feel the infinity of sin, and the fruits of it? will not men think, What great matter is there in that? Suppose we be sinners and enemies, yet we are well enough before Christ comes a mans life lyes in his. Now suppose any should proclaim to a corner of men the great favour of their Prince toward them that he is such a gracious Prince, as will take all their lives; will this be glad tidings? Grace cannot be set out, much lesse felt, but in reference to sin and misery, which must be first felt before it can be sweet. Because Christ will come but onely unto such as feel their misery you will say, A man may come to Christ without it: I say again, if he doth (as he hath many followers) yet Christ will not come to him, nor mit himselfe to him; *I came not to call the righteous, but sinners to repentance*; in which place that as by the *righteous* is not meant such sincerely so, but such as think and finde themselves so; so by *sinners*, is not meant all manner of nitent and hard-hearted sinners, but such as see and feel themselves such, and lament under now God the Father sent him only unto such: sent not to heal the hard-hearted, but the *broken-hearted*; indeed hee is sent to make men broken-hearted, who have hard hearts; but he is not to heal them untill then; the Lord leaves the nine that needs no repentance to wander for the one lost sheep, who feels it self so, and feels need of a Saviour to come and finde it out; who

and find out him : the Lord Jesus will come and unto him only, leaving all the ninety nine. it may lastly appeare by considering the ends that fall into sin, and the publishing of the Law to the whole world; and of the Gospell also in reference to man's misery; why did the Lord suffer the death of his only son? what was his great plot in it? it is apparent, that thereby way might be made for the manifestation of Gods grace in Christ. The Lord poysons all mankind, that the seed of the serpent might have the glory of recovering some : was Gods last end : The perdition of some (himself) being but subordinate unto this, 9. 22, 23. Surely Adam might have glorified in preserving him (made mutable) from sin; but the Lord saw grace should not be sufficiently advanced to its highest dignity by this, and therefore suffers him actually to fall, and that into the bottom depth of misery : Now consider man himself, it cannot be a means of glorifying grace, but rather obscures all the glory of God; how shall the Lord attaine his end then hereby? truly if the Lord let men see and feel their fall and misery by it, grace offered will be accepted and glorified, therefore the Lord sends the Law to reveal sin and make it exceeding sinfull; and death for that this end might be attained, Gal. 3. 22. therefore feeling of sin, & death and misery being the means, must precede the other as the end; therefore as grace may be seen by conviction of sin, so the sweetness of it only can be felt by mercy in this work of compunction. As you will say, What is this Compunction, wherein doth it consist?

Luke  
15.7.  
Reas. 4.

*Quest.*

*Ans.*

is the third particular to be opened; in general,

call it is, whereby the soul is affected with sin made sensible of sin; but more particularly, punition is nothing else but a pricking of the or the wounding of the soul with such feare and sorrow for sin and misery, as severs the soul from and from going on toward its eternall misery: that it consists in three things.

- 1. Feare.
- 2. Sorrow.
- 3. Separation from sin.

The Lord Jesus when he comes to rescue us, look as Satan held them in their misery by blinding their eyes from seeing of it; See by hardning their hearts from feeling of it: Lord Jesus having cut asunder the first cord can by conviction, breakes asunder the second compunction, and causing the soul to feel and affected with its misery; and as the whole soul affected before he comes, so hee makes the soul sensible when he comes, and therefore h the conscience with feare, and the heart with l and mourning, so as now the will of sin is b which was hardned before these feares and se seized upon it. Let me open these particular you may tast and try the truth of what now ver.

I.

I say the Lord Christ in this work of coming on lets into the heart of a secure sinner a marvellous fear and terrour of the direfull displeasure of death, and hell, the punishment of sin: Considered, look upon most men at this day, this is their misery lying upon them, they do not feare the to come, they feare not death nor damning then when they hear and know it is their punishment but their hearts are set to sin, *Eccles. 8. 11.*

The Lord Christ therefore lets in this fear

as the Lord when he comes to conquer the Canaanites, *Exod. 23. 27. 28.* Hee sent his hornets against him, which were certain feares, which made hearts faint in the day of battell, and by this used them; so the Lord Christ when he comes to conquer a poor sinner that hath long resisted him, would goe on to his own perdition, lets in these that the soul shrinks in with the thoughts of its full estate, and cries out secretly, Lord what become of me, if I dye in this condition? *Paul* was astonished at his misery and wickednesse, now he begins to cry out; the Jaylor was very against *Paul*, but when the Lord Jesus comes to free him from this condition, you shall see him bling. The Lord had let in that feare, that now content to doe any thing to be saved from the error he saw he was now in; when a man sees ever and great danger near and imminent, now naturally fears it: before Christ come, he soul sees its misery, but it apprehends it far off, and long to escape it, and hence doth not fear it; but when the Lord Jesus comes, hee presents a mans ever, death, wrath, and eternity near unto him, hence hath no hope to escape it, as now he is, therefore doth fear; and seeing the misery exceeding great, he hath an exceeding great (though sometimes deep) fear of it; as men near death and shending it so, begin then to be troubled, and not when it is too late. The Lord Jesus deales mercifully with the Elect, and brings death eternity neare them before they draw neare to which it is called to day: the poor Jaylor began to think of killing himself when fears were upon him, and so many under this stroak of Christ, the same thoughts, because they see no hope; his measure is not in all, this worke is in all,

Act. 3. 6

Acts 16.

Psal. 10.  
5.

Act. 16.



Pfal. 9.  
20.

Rom. 8.  
15.

*Put them in feare O Lord, that they may know they be but men;* before this feare comes, men above God, and think they can stand it out against him; the Lord therefore lets in this feare to them, that they know they be but men, and that as proud stout, and great as they are, yet that they are not above God, and that it is vain to kick against the pricks, and go on as they have done; for if the Lord will not endure it long: *The spirit of Bondage makes men feare*, before the spirit of Adoption comes, these feares therefore are such, as the regenerate after they have received the Spirit of Adoption never have; and therefore they are such as sue the soul with some threatening of the word nouncing death and perdition to him in that case. *Ex. gr. Hee that beleeves not is condemned ready,* thus the word speakes to conscience,

3. 17. Thou believest not faith a mans own conscience, the Spirit witnessing with it, therefore art condemned faith conscience; now the Spirit of Bondage, is the testimony of Gods Spirit witnessing to both the premises and conclusion: not the Spirit no regenerate man indeed ever hath after time, but the feares hee hath arise from an Principle of corruption of conscience, and not from Satan through the present desertion of the Spirit leaving him; not from any positive witness the Spirit of any such untruth, which yet is true while the soul is under this stroak and not regenerate: mark therefore diligently that this feare is the work of the Spirit of the Lord Jesus, and he follows,

1. That these Feares are not merely naturall (those, Rom. 2. 15.) arising from naturall conscience only, which only accuse of sinne, but need not be feared; but they are supernaturall, they are

rowes shot into the conscience by the arm of the Spirit; so dreadfull that no word nor meditation of death and eternity can beget such feares, but creates them.

2. Hence it followes, that they are cleare feares, (for the Spirits work is ever cleare before hee leaves it, *Ephs*, 5, 13. ) they are not blind confused feares, and suspitious and sad conjectures, whereby many a man is afraid and much afraid and affrighted like men in a dream, that think they are in hell, yet cannot tell what that evil is which they feare; but they are cleare feares whereby they distinctly know and see that they are miserable, and what that misery is.

3. Hence it followes that they are strong feares, because the Almighty hand of the Spirit sets them on, and shakes the soul; they are not weak feares which a man can shake off, or cure by weak hopes, sleep or businesse, &c. like some winds that shake the tree, but never blow it down: but these feares cast down the tallest Cedar, and appall the heart, and cool the courage and boldnesse of the most impenitent and audacious sinner. The Spirit presenting the greatest evil in eternall separation from God: hence no evil in the world is so dreadfull as this, I had better never beene borne then to bear it (saith the soul) & hence casts off all other thoughts, and cannot be quiet; and hence it is that these feares force a man to flie & seek out for a better condition. A man like *Lot* lingers in his sin, but these feares like the Angel drive him violently out, the Lord saying to him, Away for thy life, lest thou perish with the world, for thy finnes are come up to heaven, thou must die before one day be at an end, and then what will become of thee? Ah thou sinfull wretched man! may not the Lord justly do it? are not thy sins

grown

*Amos*  
3.8.

grown to great and many, that they are an intolable burden for the soul of God to bear any longer; and hence you shall observe, if the soul after tears grows bold and careless again, the Spirit pursues it with more cause of feare, and now he cries out, Did the Lord ever elect thee? Christ shed his blood to save his people ~~from~~ their sins, thou art yet ~~in~~ thy sins, did he ever shed his blood for thee, thou hadst sinned against conscience, after thou wast enlightened and fallen back again, hast thou therefore committed the unpardonable sin? thou hast had many a fair season of seeking Christ, but hast dallied and dreamt a way thy time; is the day of grace therefore now past? it is true, the Lord is yet patient and bountifull, and lets thee go on common mercy, but is not all this to aggravate thy condemnation against that great and terrible day of the Lord which is at hand? are there not ten men in hell then thou art that never committed the like sinne? thus the Spirit pursues with strong feares, till proud man falls down to the dust before God. The soul is now under feares, not able to get out of them; and therefore cannot come out of their chains by the most comfortable doctrine it hears, nor particular application of it by the most skillfull Minister in the world, untill the Lord say *Lam. 3. 57. feare not*; the Lord only can asswage these strong winds, and raging waters, in which there is no other cry heard of this soule tossed with tempests, but Oh I perish! onely the Lord making way for the Spirit of Adoption by the his Elect; drives them out to seeke if there be hope, and so they are not properly desperate feares, yet as I say, strong feares, not alike extensively, alike intensively strong in all; a small evil which is brought of it doth not tear, but if the

be apprehended great and near too, the very suspicion of it makes the heart tremble; when a house is on fire, or a mighty Army entered the land and near the City, children that know not the greatness of the evil fear them not; but men that know the danger are full of feare. The wrath of the Lord that fire those armies of everlasting woes, are great evils, the blind world may not much fear them, but all the Elect whose mindes are convinced to see the greatness of them, cannot but fear, and that with strong and constant fears; nor is it cowardize, but duty to fear these *everlasting burnings*. And hence the soul in this case wonders at the security of the world, dreads the terrours of the Lord that are near them, and usually seekes to awaken all its poore friends. I once thought my selfe well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but fear; O look you to it.

Luke  
23.40.

Thus the Lord workes this feare in some in a greater, in others in a lesser measure. O consider whether the Lord hath thus affected your hearts with feare; Oh secure times what will God doe with us! many of you having heard the voyce of the lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternal woe for the least sin, doe you believe it, and yet fear it not? how art thou then forsaken of God? Many of you that like old marriners can laugh at all foul weather, and like Weather-cocks set your faces against all winds; and if you be damned at last you cannot help it, you must bear it as well as you can, and doe you hope to doe it as well as others shall doe; Oh! how far are such from the Kingdom of God, the Lord not yet working nor pricking thy heart so much as with feare?

2, Sorrow and mourning for sinne is the second thing

•2

Judg. 2.  
1.

thing wherein compunction consists. And loe Feare plucks the soul from security in seeing no to come; so Sorrow takes off the present plea and delight in sinne, in a greater measure then I doth. The Lord therefore having smitten thee or shot the arrowes of fear into the soul; it therefore growes exceeding sad and heavy, thin within it selfe, What good doe wife or child house or lands, peace and friends, health and doe me? in the mean time, condemned to die, that eternally; it may be reprobated never to Gods face more: the guilt and power of sin heart and life lying still upon me? And here the soul mourns in the day, and in the night, de to goe alone and weep; and there confesseth vilenesse before God, all the dayes of vanity, sinnes of ignorance, thinking, Oh what ha done! and seeks for mercy, but not one smile thing but clouds of anger appear; and then thin it this anger the fruit of my sinne be so great, what are my sins the cause hereof! When the gel had set out the sin of the Israelites in making league with the Canaanites, and told them that should be *thornes in their sides*, they *sat down 4. and lift up their voyce, and wept*: so 'tis v contrite sinner. Note narrowly that eminent of Scripture, *Esay 61. 3.* the Lord Christ is *to appoint beauty for ashes, and the oyle of joy for spirit of heaviness to them that mourne.* O which, note these four things for the explication this sorrow or mourning.

First, It is such a mourning as is precedent to spiritual joy. And hence it is not said, I will the spirit of gladnesse to beget mourning, (th the Lord doth so after conversion) but this ge order before that. *Ephraim* like, who seeing

an *unruly beast* he had been, *unaccustomed to Gods yoke, smites upon his thigh, and bemoanes himself.* It is Gods method (after Gods people have sinned) to sad their hearts, and then to turn mourning into joy; much more at first beginning of Gods work upon the soule, they shall first mourn, and lament, and smite upon the thigh; If God wounds the soul for sin, it shall smart, and bleed too, before God will heal.

Ier. 31.  
18.

Secondly, It is a great mourning, because it is called a *spirit of mourning*: As a *spirit of slumber* is a deep slumber. When the poor Jewes shall be converted, their great sin shall then be presented before them of cursing and crucifying the Lord of life; as it was to those, *Acts 2. 36.* And by reason of this, there shall be a *great mourning*, that they shall desire to goe alone in secret *every one apart*, and take their fill of mourning, before the Lord *open the fountain of grace.* It is not a Summer cloud, or an *April showre*, that is soon spent, but a great mourning. For, 1. Before this spirit of sorrow come, a mans heart takes great delight in his sinne, 'tis his god, his life, and sweeter then Christ, and all the joys of heaven; and therefore there must be great sorrow, sinne must be made exceeding bitter. A man that is very hungry and thirsty after his lust, must finde such meat and drink exceeding bitter, else he will feed on it. *Solomon* took great content in women, but what saith hee when the Lord humbled him? *I finde a woman more bitter then death.* Hear this you Harlots, & you that live in your wanton lusts, the Lord wil make your sweet morsels more bitter then death to you, if the Lord saves you. 2. Because the greatest evils are the objects of this sorrow, *viz.* Sin and death. It is true, a man may mourne for smaller evils sooner; but when the

Hos. 6. 1  
2.

Zach.  
12. 11.  
Chap.  
13. 1

Eccles,  
7. 26.

- the Spirit sets on the greatest evils, then they tad much more. *Mine iniquities are too heavy to beare* : Why so ? Many a man can bear them without sinking. True, but in the Elect the Spirit setson, loads the soul herewith, *A wounded spirit who can bear* ? Because the greatest evils lye upon the most tender part of a tender soul ; pressed downe by the omnipotent hand of Christ Spirit. For now the multitude of sins more then *the haire on the head* come now to minde ; as also the long continuance in them, cradle sins. Na sooner, saith the soul, did I begin to live, but I began to sin. Obstinacy also in them lyes very heavy ; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sinne also tads it ; that it is said, *Pro. 21. 9. When the wicked reigne, the people mourne* ; so doth the soul when it feels sinne reigne. I cannot subdue it, nay the Lord will not, that I feare the Lord hath left me over to it. The encrease of sin it feels, makes it mourn also ; I grow worse and worse, saith the soul ; the leake comes in faster then hee can cast it out ; the greatnesse of sin makes it mournt, Was there ever such a sinner as I ? And lastly, the sense of condemnation for sin lyes upon him ; this is the fruit of your evil wayes, saith the Spirit. The soul doth not let sin passe by it now as water downe the Mill, but being stoppt by conviction and fear of the evil of it, it swels very high, and fills the heart full of griefe & sorrow, that many times it is overwhelmed therewith.
3. Because Christ will not be very sweet, unlesse this mourning under misery be very great ; the healing of a cut finger is sweet, but of a mortal wound is exceeding sweet ; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds
- Psal. 38.  
1. 2.
- Pro. 18.  
14.
- Psal. 32.  
2. 3.
- Psa. 40.  
12.
- Ier. 31.  
19.
- Dan. 9.  
1.
- Ier. 3.  
ult.

is exceeding sweet; and without this Christ  
t his honour due to him, if hee be not  
cet, but also exceeding sweet and precious.  
cause it is such a sorrow, as nothing but that  
a wounded the soule can heale it. Let men  
: greatest outward troubles, outward things  
: them; or else they will weare away. As if  
be sick, or in debt, physick and money can  
se; but this wound, neither can, or ever  
sealed but by the hand that wounded it. And  
man can take no comfort in meat, drinke,  
iends, mirth, nor pastime, while this wound,  
ow lasts; for if any thing else can heal it, it is  
right wound, or sorrow the Lord breeds in  
it. An adulterous heart indeed may be qui-  
th other lovers, *Cain* can build away his sor-  
row, He say more, this wounded soul cannot  
t it selfe by any promises, till the Lord come:  
had a promise of pardon from *Nathan*, yet  
out to the Lord to make him hear the voyce  
y gladness, that his broken bones might re-  
Did not the Lord make him hear the voyce  
by *Nathan*? Yes, outwardly; but the Lord  
broke his bones, must make him hear in-  
. Nay, when the Lord comes himselfe to  
t, much adoe the Lord hath to make him  
as the Israelites that hearkned not to *Moses*  
because of their hard bondage, that unless the  
id invincibly comfort, it would lie bleeding  
y, and never live. It must needs therefore be  
orrow, which all the world, men nor Angels  
love.

You may be confirmed in this, if lastly you  
in the many wayes the Lord takes to beget  
sorrowing, if the soul will not be sorrowfull:  
etimes great afflictions; *Manasseh* must

be

Mar. 10.  
37.

Hos. 6.  
1, 2.

Psal. 51.  
8.

2 Chro.  
53. 11.  
12.



Lam. 3.  
4.

Pfal. 39  
10, 11.

be taken in the bushes, and bee cast into cl  
Sometimes strange temptations, hellish b  
mies, Is there a God? are the Scriptures his  
Why should the Lord be so cruell as to repro  
ny of his creatures, to torment it so long? &c.  
times long eclipsing of the light of Gods c  
naunce; no prayers answered, but daily hills of  
ment. And sometimes it thinks it hears & fec  
cret testimony from God, that he never had t  
of peace toward it, and that his purpose is i  
able. Sometimes it questions, Can God forg  
so great? Can it stand with his honour to pu  
much wrong? Sometimes it feels its heart so e  
hard and dedolent, that it thinks the Lord ha  
ed it up under this plague till the judgement  
great day. And sometimes the Lord makes  
cholly a good servant to him to further this v  
sorrow. But thus the Lord rebukes many a  
hearted sinner, that will not bear the yoke, a  
the load; and now the Lord turns the beauty  
proudest into ashes, & withers the glory of al  
Nay, sometimes you shall observe the Lord  
he comes not out as a *Lyon* to rend, yet as a  
frets out by secret pinings & languishings, th  
lesse security of man, that he shal mourn to f  
before he leave him. I doe not mean by  
if all men had the like measure of sorrow;  
great sorrow it is in all. Every child is deliv  
some throwes; those that stick long in the bir  
feel them longer and very many.

Nor yet do I presse a necessity of teares, or  
and tumultuous complaints; the deepest so  
run with least noyse. If a man can have tea  
outward losses, and none for sins, 'tis very su  
whether he was ever truly sorrowfull for sin;  
wife, as the greatest joyes are not alwayes ex  
lai

ter, so the greatest sorrows are not always expressed in shedding of teares; what the measure of great sorrow is, we shall heare hereafter.

irdly, It is a constant mourning, for so it is called, *a spirit of heavinesse*; as that woman had a spirit of infirmity, and was bowed down years: *Hannah* constantly troubled, is called *woman of a sorrowfull spirit*, 1 Sam. 1. 12.

As the spirit of pride and whoredoms, Hos. 4.

a constant frame, where though the acts be time suspended, yet the spirit remains; so *a spirit of mourning*, is such sorrow, as though the acts of mourning bee sometime hindered, yet the spirit remains; Hypocrites will mourn under great misery, but what is it? it is *the hanging the head like a bul-rush* in bad weather for a

Esay 5.  
8. 5.

Oh how many have pangs and gripes of sorrow and can quickly ease themselves again! these pangs come to nothing in the conclusion; I the sorrow and sadness of spirit may be increased, but it returns againe, and never leaves him till the Lord look down from heaven, Lam. 49, 50, The cause continues, guilt & strength, and therefore this effect continues.

irdly, It is such a sorrow as makes way for grace, for so it is here said, *the Lord gives beauty to these ashes*, and hence it is no desperate hellish sorrow, but usually mixt with sense of some mercies common, and some hope; not that which hinders the object of hope particularly (which is invocation) but that the Lord may finde out way of saving it, *Jenah* 3. 9. *Acts* 2. 37. a hope with sense of mercy waiting so long, coming from hell and death so oft, &c. doth not sink in the heart, (as in reprobates) but serve to the more, and to load it with greater sorrow;

E

thus

thus the Lord works this sorrow in all his E know it is in a greater measure, and from t ther grounds after the soul is in Christ; but t row there is for substance, mentioned for sions given; if Christ hate you, you shall but never till it be too late; if he love you, ye mourn now; how great and many are n your sinnes, how near is your doom? the L ly knows how fearfull your condemnation you have oft heard; but yet how few of you are sad and very heavy for the se things? sin pleasure, not your sorrow; you fly from so from a temptation of Satan who comes to you, and to leade you to despaire: *Dauids down with rivers of waters, because ther Gods Law*, and *Jeremy* will he had a cot the wilderness to mourn in, and yet you c you cannot poure out one drop, not yet wi had hearts to lament your own sins: but o it, that when the Lord Christ comes, he will soul, when he comes to seatch thy old sores Spirit of conviction, he will make them sin bleed abundantly, by the Spirit of compunt

3.

3. Separation from sin is the third thing in compunction consists, such a seare and for sin under a sinfull estate, as separates from sin, is true compunction; without w Lord Christ cannot be had: the soule is wounded with sin by seare and sorrow, l eat off by this streak of the Spirit, not fr being, but from the growing power of sin the will to sin, not from all sinne in the will v mortified by a Spirit of holinesse, after the implanted into Christ; for compunction, c on, brokennesse of heart for sin (call & w will) is opposite to hardnesse of heart which

sinner whiles Christ leaves him; now in hard-  
 : (as in a stone) there is, First insensiblenesse,  
 ndly, a close cleaving of all the parts together,  
 reby it comes to passe that hard things make re-  
 ice of what is cast against them: So in com-  
 tion there is not only sensiblenes of the evil of  
 : and death, by feare and sorrow, but such as  
 es a separation of that close union between sin  
 the soul: and hence it is that the Lord abhors  
 ings, humiliations, prayers, teares, unlesse  
 be of this stamp, and are accompanied with  
 ffect. The Lord flings the dung of their *fast-*  
*and sorrowes* in their faces, because they did  
*reake the bonds of wickednesse*; to mourn for  
 nd misery, and yet to be in thy sin, is the work  
 sice on the damned in hell, and all the Devils  
 is day, that are pinchd with their black chaines  
 osened from them; and not the work of the  
 of Christ in the day of his power. *He that*  
*ffeth his sins shall have mercy*; that is true,  
 emember the meaning of that Confession in  
 ext words, *and forsake h*, he shall find mercy.  
 ar is the end of the mother in laying worm-  
 d and gall upon her breast, but that the child by  
 ing the bitterness of it might be weaned & have  
 tomach and will turned from it? what is the  
 of fear and sorrow, but by this to turn away the  
 from sin? This point is weighty and full of dif-  
 ty, of great use, and worthy of deepe meditati-  
 For as the first wound and stroak of the Spirit  
 it is in all after-works of it, both of faith and  
 esse in the soul, if this be right, faith is right, ho-  
 se is right; if this be imperfect, or naught, all is  
 rding to it afterward: the greatest difficulty  
 here, to know what measure of separation from  
 : the Spirit makes here; for after we are in

Esay  
58.5.

Pro. 28.  
13.

Job. 33.  
15, 16.  
17.

Christ, then sin is mortified ; how then is there separation of the heart from it, before it doth believe ; or what measure is there necessary ? therefore I shall answer to the fourth and last particular, *viz.*

4. Fourthly, what is that measure of compunction the Lord works in all the Elect ?

*Ans.*

So much compunction or sence of sin is necessary as attains the end of it : now what is the end of it ? no other but that the soul being humbled it goe to Christ (by faith) to take away his sin ; this *proximus* or next end of compunction is humiliation, that the soul may be so severed from sin to renounce it selfe for it ; the *finis remotus*, or end is, that being thus humbled, it might goe to Christ to take away sin : for beloved, the condemnation of the world lies not so much in being sin under guilt and power of sin, as in being unworthy that the Lord Jesus should take it away : this I say greatest hinderance of salvation, *Ioh. 3. 19. I. 40. Oh Jerusalem wilt thou not be made clean* *Ser. 13. 17*, that was their great evill, they were *deeply polluted*, but they *would not be made clean* the Lord Jesus therefore rolls away this stone from the Sepulchre, beats down this mountain ; because it must first believe in Christ before it receive Grace from Christ, it must come to Christ to take away sin, before the Lord will doe it ; How so much loosening from sin as makes the soul to come, is necessary. So much fear and sorrow loosens from sin, and so much loosening from sin as makes the soul willing, or at least not unworthy that the Lord Jesus should take it away, is necessary ; For who ever comes to Christ, or is not by Christ should come to him to take away all sin (whatever he thinks) some antecedent sin and separation from sin.

ith a poor sinner, when the Lord hath struck  
; and hee feels guilt, and terrour, and might  
th of corruption, if the Lord Jesus would  
ay these evils from me, though I cannot,  
annot, that will be exceeding rich mercy.  
rd doth not wound the heart to this end, that  
should first heal it self, before it come to the  
in, but that it might seek out, or feeling its  
e willing & desirous of a Physitian, the Lord  
o come and heal it. It is the great fault of  
Christians, either their wounds and sorrows  
tle, they desire not to be healed; or if they  
y labour to heal themselves first, before they  
o the Physitian for it; they will first make  
ves holy, and put on their jewels, and then  
in Christ. And hence are those many com-

What have I to doe with Christ? Why  
be have to doe with me that have such unhon-  
hard, blind, and most wicked heart? If I  
ore humbled, and more holy, then I should  
im, and think he would come to me. Oh for  
ds sake dishonour not the grace of Christ.  
; thou canst not come to Christ, till thou art  
and humbled, and separated from thy sinne.  
anst not be ingrafted into this Olive, unlesse  
est cut, and cut off too from thy old root.  
remember for ever, that no more sorrow for  
no more separation from sinne is necessary  
osing with Christ, then so much as makes  
lling, or rather not unwilling that the Lord  
ake it away. And know it, if thou seekest  
greater measure of humiliation antee-  
thy closing with Christ then this, thou  
t the more pride therein, who wilt ra-  
e into thy selfe to make thy selfe holy  
mble, that thou mightest bee worthy

of Christ, then goe out of thy selfe, unto the  
Jesus, to take thy sin away. In a word, wh  
est Christ cannot love thee, untill thou ma  
self faire, and when thou thinkest thy self so  
is pride) wilt then think otherwise of Chri  
Lord therefore when he teacheth his people  
return unto him after grievous sins, direct  
this course, not to goe about the bush to  
their iniquities themselves, or to stay and liv  
ly in their sins, untill the Lord did it himse  
bids them come to him, and say, *Ta*  
(*Lord*) *all iniquities, Hos. 14. 1. 2. 3.*  
see Ephraim bemoaning himselfe, *Ier. 21.*  
how? Doth he say he feels his sins now all  
ed? No, but he desires the Lord to turn  
then (saith he) *I shall be turned.*

Hos. 6. 1

As if he should say, Lord, I shall never t  
this stubborn vile heart, nor so much as tur  
to take it away, unlesse thou dost turn me,  
I shall be turned to purpose. What saith i  
tent Church? *Come, say they, let us goe*  
*Lord.* They might object and say, Alas,  
is our enemy, and wounds us, and hath b  
to pieces, we are not yet healed but lye dea  
as wounded; shall such dead spirits live.  
what followes, True indeed, *He hath wou*  
*let us therefore goe to him, that he may he.*  
*after two dayes hee will revive us.* The  
quires no more of us then thus to come to  
deed after a Christian is in Christ, labour  
and more sense of sinne, that may drive y  
and nearer unto Christ. Yet know be  
come to him, the Lord requires no more  
and as hee requires no more then this, :  
owne Spirit (not our abilities) that must  
this: and thus much hee will work, and

quire of all whom hee purposeth to save. If thou wilt not come to Christ to take away thy sins, thou shalt undoubtedly perish in them. If the Lord worke that sorrow, so as to be willing the Lord should take them away, thou shalt be undoubtedly saved from them.

John 5.  
40.

It you would know what measure of willingnesse to have Christ take away sin is required; You shall hear when wee come to open the fourth particular in the doctrine of Faith.

If you further ask, How the Spirit works this loosening from sin in the work of compunction?

Quest.

I answer, the Spirit of Christ works this by a double act.

Answ.

1. Morall. 2. Physicall.

As in the conversion of the soule by faith unto God, the Spirit is not onely a morall agent perswading, but also a supernaturall agent physically working the heart to beleeve, by a divine and immediate act; so in the aversion of the soule from sin, the Spirit doth affect the heart with fear and sorrow morally, but this can never take away sinne, as we see in *Judas* and *Cain* deeply affected and afflicted in spirit, and yet in their sinne. And therefore the Spirit puts forth its own hand physically or immediately, and his owne arm brings salvation to us, by a further secret immediate stroake, turning the iron neck, cutting the iron sinews of sinne, and so makes this disunion or separation. You think it is easie to be willing that Christ should come and take away all your sins; I tell you, the omnipotent arm of the Lord that instructed *Jeremy* in a smaller matter, can only instruct you here; both these acts ever go together according to the measure mentioned; the latter cannot be without the first, the first is in vain without the latter.

Ier. 8. 11



Quest.

But what evill in sinne doth the Spirit mo  
affect the heart with, and so physically turn it  
sinne?

Answ.

He affects the soul with it as the greatest evill  
sinne I mean not as considered without death,  
at this time the soul is not so spirituall, as that it  
without consideration of death and wrath due  
(should affect it) but sinne and death, sinne at  
with wrath, sinne working death, pricks the he  
the greatest evill, and so lets out that core at the  
tom, as may fit the soul for healing. For,

1. If the Spirit make a man feel sin truly, the  
feels it as it is; it is not the name, and talk of the  
ger of sin that troubles it, but the Spirit (ever  
ing things real) loads the soul with it indeed, a  
it is; now it is the greatest evill. and therefore  
feels sin. Beleeve it, you never felt sin indeed a  
if you have not felt it thus.

Mat. 10.  
37.

2. Else no man will prize Christ as the g  
good, without which no man shall have him.

3. Else a man will live and continue in sin.  
had been a greater evil to *Pilate* then the los  
(*Caesars* friendship, hee would never have cru  
Christ. If sin had been a greater evil to *Jeha*  
the losse of his Kingdom, he had never kept t  
two calves. If sin were a greater evil then po  
shame, grief in this world, many a Professor  
never lose Christ and a good conscience too,  
little gaine, profit or honour. Beloved, the  
curse and wrath of the Lord upon all men i  
world almost is this, that the greatest evils f  
be the least of all felt; and the smallest evils  
of all complained of. What is death that only  
rates thy soul from thy body, to sinne that sep  
God blessed for ever from thy soul? and the  
the Lord Jesus will remove this curse from i  
hee saves.

A. 3.  
26.

you will say, What is that evill the soule  
at this time in sinne, that thus affects the  
with it, as the greatest evill? This is the  
difficulty here.

Quest.

There is a threefold evill especially seen in sinne:  
The evill of torment and anguish.

Ans.

The evill of wrong and injury to God.

The evill of separation of the soule from

the first, may affect Reprobates, as *Saul* and  
others, who were sore distressed when they felt the  
weight of conscience for sin.

The second, is onely in those who are actu-  
ally justified, called and sanctified, who lament  
as it is against God, and a God reconcil-  
ed to them, and as it is against the life of God  
in them: and hence they cry out of it as  
of death.

The third, the Elect feel at this first stroke and  
which the Spirit gives them; the anguish  
indeed lieth store upon them, but *this much*

*Christ is come to seek that which is lost.* The  
soul is lost, when First it is separated and gone  
from the owner; Secondly, when it knowes not

Luk. 15

7.

to returne againe, unlesse the Shepherd finde  
it and carry it home: so that soul is properly and  
truly lost, that feels it selfe separated and gone from  
God, knowing not how to return to him again, un-  
till the Lord come and take it upon his shoulders,

Esay 33

6.

and carry it in his arms; this lies heavy upon it, viz.,  
that it is gone from God, and wholly separated  
from all union to him, and communion with him.

You may observe, *Ioh. 16.9.* that *the Spirit comes of sin*; how? *because they beleeve not in me.*

*because they shall see and feel themselves quite se-  
parated from me; they shall hear of my glory and  
riches*

riches of mercy, and that happineſſe which all have me, ſhall and doe enjoy; but they ſhal m that they have no part nor portion in theſe th they ſhall mourn that they live without me, and they have lived ſo long without me.

I confeſſe many other conſiderations of the of ſin come now in, but this is the maine cha where all the other rivulets empty themſelves. hence it is that the ſoule under this ſtroake is ſtate of ſeeking only, yet finds nothing; it ſ God and Chriſt, and therefore feels a want, a of both by ſin; for the end of all the fears, ter torrows, &c. upon the Elect, is to bring them again to God, and into fellowſhip with God only bleſſedneſſe of man. Now if the ſoul ord and made for this end ſhould not feel its pr ſeparation from God by ſin, and the bitterneſ the evil of it, it would never ſeek to return aga him aſto his greateſt good, nor deſire ever to c into his boſome again; for look as ſin wound ſoul, ſo the ſoul ſeeks for healing of it; if onel torment of ſin wound, eaſe of conſcience from anguiſh will heal it: So if ſeparation from wound the heart, only union and communion God will heal it, and comfort it again. The Chriſt therefore having laid his hand upon the to bring it back to himſelfe firſt, and ſo to th ther, being deſigned to gather in all the out-ca Iſrael, thoſe he ever makes to feel themſelves caſts, as caſt away out of Gods bleſſed ſight an ſence, that ſo they may deſire at laſt to come h again: Reprobates not made for this end, hav this ſenſe of ſin, the meanes of their return. hence it is that the ſouls of thoſe God ſaves, at ver quiet, untill they come to God, and have c munion with him; but they mourn for their diſt

Heb. 7.  
25.  
Eſay 56  
8.

in, and the hiding of his face, untill the Lord  
orth again : Whereas every one else though  
roubled, yet sits downe contented with any  
kle thing, that serves to quiet them for the  
efore the Lord return to them, or they enter  
ir rest, in that ineffable communion with

me now make Application of this, before I  
d to open the next particular of Humiliation.  
may shew us the great mistake of two sorts:  
uch as think there is no necessity of any sense  
ery before the application of the remedy or  
osing with Christ; because say they, where  
sense there is life : (all sense and feeling ar-  
om life) and where there is life, there is Christ  
y. And hence it is that they would not have  
w first preached in these dayes, but the Gos-  
he other is to goe round about the bush.

Use. I.

answer, that for my own part this doctrine (of  
and feeling our misery before the remedy)  
iverally received by all solid Divines both  
re and abroad, that I meet with; and the con-  
pinion sorosse to the holy Scriptures, and  
ill experience of the Saints, and the preach-  
the other so abundantly sealed to be Gods  
way by his rich blessings on the labours of his  
ts faithfull to him herein; that were it not for  
ce of some weak and mis-led, I should not  
question it; the Lord himself so expressly  
ing, that *hee came not to call the righteous,*  
a the contrary *onely to heal the sick,* who  
and feel their sicknesse chiefly *by the Law,*  
3. 20. Dost thou think therefore, that there  
ual life where ever there is any sense? Then  
the Devils and damned in hell have much  
al life, for they feel their misery with a wit-  
As

As for the preaching of the Gospel before Law to shew our misery; it is true, that the Gospel is to be looked at, as the maine end; yet must use the meanes, before you can come to the end, by the preaching of the Law, or misery in itselfing the Gospel. End and Means have been good friends, and you may joyne them well together, you cannot sever them without danger. I observe that the Apostles ever used this methode. *Paul* first proves *Jewes and Gentiles to be sinners*, in almost the three first Chapters of *Romans*, before hee opens the doctrine of Justification by faith in Christ. I doe not observe ever there was so cleare and manifest opening Mans misery, as by Christ and his Apostles, brought in the clearest revelations of the Remedy. I doe not read in *Moses*, or in all the Prophecies such full and plaine expressions of our misery in the New Testament: *The worme that never dieth*; *The fire that never goes out*; *The wrath to come*, &c. and therefore assuredly they thought this back-doore, but faith the doore to Christ, and that is the way to faith. To say that a man must have Christ and life, before he feele any spirituall misery, is to say that a Christian must first be led, that he may be sick; cured, that hee may be wounded; receive the spirit of Adoption, but hee receive; and that he may receive the spirit of bondage to feare againe.

If Ministers shall preach the remedy before they shew misery, woe to this age, that shall be deprived of those blessings, which the former generation received in, and blessed the Lord for. Mark those that deny the use of Law to leade unto Christ; they do not fall in time to oppose some maine part of the Gospel. For it is a righteous thing, but a

vy plague, for the Lord to suffer such men to obscure the Gospel, that in their judgements zealously dislike this use of the Law. You must preach the remedy; that is true: but you must also first preach the woe and misery of men, or rather so mix them together, as the hearts of hearers may be deeply affected with both; but first with their misery. It argues a greater consumption of the Spirit of grace, when Christians lives are preserved onely by Alchermie & choyce Cordials, notions about Christ, nay choyce ones too, or else the old and ordinary food of the country will not down. I tell you, the maine wound of Christians is want of deep humiliations & castings down; and if you beleve it not now, it may be, pestilence, sword, and famine shall reach you this doctrine, when the Lord shall make these things wound you to the very heart, and put you to your wits end, that were not, that would not in season be wounded at the heart with sinne.

Are we troubled with too many wounded consciences in these times, that wee are so sollicitous of coining new Principles of peace? what is every man by nature, but a kinde of an infinite evill? all the sins that fill earth and hell, are in every one mans heart, for sinne in man is endlesse; and canst not thou endure to be cast downe? Nothing is so vile as Christ to a man not unhumbled, and can you so easily prize him, and taste him, without any casting downe?

2. Such as think there is a necessity of sence of misery by the work of the Law, before Christ can be received; but they think there is no *such feeling* of misery, as hath been mentioned; but that it is common to the reprobate as to the Elect, & consequently, that in sence of sin there is no such special work of the Spirit as separates the soul from sinne before

it comes unto Christ, but that this is done :  
soul is in Christ by faith, viz. in sanctifica-  
ing first justified by faith.

This is the judgement of many holy and  
and therefore so long as there is no disagree-  
the substance of this doctrine, it should not  
us; onely let it be considered, whether what  
is not the truth of Christ; and if it be, let us  
it aside. The Jewish Rabbins have a speech  
day very frequent in their writings, *Non est  
unica literula aqua non magni suspensi sumus*;  
It is much more true of every truth; a  
much mistake not, much depends upon  
understanding of this point.

That therefore 1. there must be some  
misery, before the application of the remedy

2. That this compunction or sense of mi-  
wrought by the Spirit of Christ, not the pe-  
man to prepare himselfe thereby for further

3. That these terrors and sorrows in the  
doe virtually differ from those in the reprobate  
one driving the soul to Christ, the other not  
are agreed on all hands. The question is  
Whether there is this farther stroke of sever-  
soul from sin; conjoynd with the terrors and  
sorrows in the Elect before their closing with  
which is not the reprobate; or in one wor-  
ther there is not a speciall work of the Spirit  
ing (at least in order of nature) the soul from  
before the soul returns by faith unto Christ.

1 Cor. f. For the affirmative I leave severall con-  
sions.

Scho. That there is *gracia actualis*, or actual  
orth. as well as *habituallis*, or habituall grace. I  
Spec. *Ferrinus* makes a vast difference between the  
cap. 50. therefore to thinke that there can be no pc

moved but by habituall or sanctifying grace, is  
 and; for actuall grace may doe it, the Spirit  
 take away sinne mediately by habitual grace,  
 or it can doe it immediately also by an omni-  
 nient act, by that which is called a actuall actuating  
 wing grace; Christ can and must first bind  
 strong man, and cast him out by this working or  
 al grace, before he dwells in the house of mans  
 ; by habituall and sanctifying Grace. The  
 lners knife may immediately cut off a cyen  
 a tree, thereby taking away all its power to  
 there any more, before it hath a power to  
 forth any fruit, which is wrought onely by im-  
 ing it into another stock: New creation  
 ch is at first conversion) may well be without  
 all graces that are but creatures.

Whether any man since the fall is a subject im-  
 mediately capable of sanctifying or habitual grace;  
 whether any unregenerate man is in a next dis-  
 position to receive such grace; as the ayre is imme-  
 diately of light, out of which the darknesse is ex-  
 pelled by light, and so the habits of grace doe expell  
 habits and power of sin, (say some.) I suppose  
 affirmative is most false, and in neer affinity with  
 the grosse points of Arminianisme. Adam, in his  
 : naturall, and considered meerly as a living soul,  
 : such a subject; like *a white paper*, fitted im-  
 mediately to take the impression of Gods image;  
 since, by his fall, Sinne is fallen like a mighty blot  
 on the soul, whereby a man not only wants grace,  
 the dark ayre doth light, but also *resists grace*,  
 n 14. 17. Hence this resistance must be first ta-  
 away, before the Lord introduce his image a-  
 . To say that a man can of himself dispose him-  
 into grace, was Pelagianism in *Aquinas* his  
 ; yet some disposition is necessary, saith *Ferri-*

2 Conf.

m;



us; not unto actual grace, or that which is wrought upon a man, *per modum actus*, (as he saith) but to the reception of habituall or sanctifying grace, it being in the soul *per modum forme*, no form being introduced but into *materiam dispositam*, matter fitted or prepared, or into such a vessel which is immediately capable of it.

There is in man a double resistance against grace.

1. Of a holy frame of grace, by original corruption, which is opposite to original and renewed righteousness, or to this holy frame.

2. Of the God of grace himself when he comes to work it, *Iob. 21. 14. Ezek. 24. 13.*

The first is taken away in that which we call spirit of sanctification, after faith; the second is taken away not only in the act of it, (as by terror may be in reprobates, *Psalms 66. 2.*) but in its measure in the inward root and disposition (only in the Elect) there being (as hath been said) no more separation from sin, at this time requiring then so much as may make the soule come to the Lord to take it away, or at least not unwilling, resisting the Lord, when he comes to do it himself.

3. Conf.

Whether doth not the work of union unto Christ go before our communion with Christ? I suppose it is undeniable, that union must be before communion; and that union to Christ is a work of grace peculiar to the Elect, as communion with him.

Now justification & sanctification are two parts of our communion with him, and follow our union, *Rom. 8. 1.* Our union therefore must be before these, of which there are two parts, or rather things on our part, necessarily required to it:

1. Cutting off from the wild olive tree, the old Adam. 2. Implanting into the good olive tree, the second Adam. The first must go before the second.

ere there is perfect resistance, there can be no union. But take a man growing upon this sort of nature, there is nothing but perfect resistance, *Rom. 8. 7.* & therefore that resistance must be taken away, before the Lord draw the soule in, and by faith implant it into Christ. In a

I see not how a man can wholly resist God Christ, and yet be united unto him at the same time: and therefore the one (in order of nature) goes before the other: and therefore let a man living prove his union to Christ, and to his self, if he can. You will believe in Christ, may you, and yet you will have your whores, and and lusts, and pride, and world too, & oppose meane that would have you from these also. you, you shall finde one day how miserably you have beene herein. *You cannot serve God and Mammon, How can yee believe, saith Ioh. 5. 44. that seek honour one of another?* I can have Christ, and be ambitious too, take

but how can you believe till the Lord hath brought you off from thence.

Whether vocation (as peculiar to the Elect as justification) doth not goe before justification & sanctification, *Rom. 8. 30.* Whether also there are two things in effectual vocation;

Is not Christ, that good, the term to which the soule is firstly called?

Is not sin and world, that evil, the term from which the soule is called? I suppose 'tis evident, that the soule is effectually called, & therefore actually & turned from darkness to light, from the power of Satan unto God. First from darkness, then unto light; first from the power of Satan, then unto God, as is evident by the Apostles own words, *Act. 26.* where he methodically lets down the wonderfull

derfull works of Christs grace by his minis-  
 the first is *to turn them from darknesse to lig-*  
*from Satans power unto God,* which are the  
 parts of vocation, *that they may receive forgiveness*  
*of sins in justification.* (vocation being a mean  
 this end) that they may receive *an inheritance*  
*glorification among such as* being justified  
*sanctified also by faith in his name.* The A-  
 doth not say, that he was to return men to light  
 unto God, and so turn them from darknesse &  
 the power of Satan, (though this is true in  
 sense) but he was first to turn from darknesse  
 Satan, and so to return them unto light, and to  
 Christ. For how is it possible to be turned  
 Christ, and yet then also to be turned to sin a-  
 gain? Doth it not emply a contradiction, to  
 turned toward sinne (which is ever from C-  
 and yet to be turned toward Christ together.  
 Divines affirme generally, that in the work  
 Faith, the Lord makes the soule *willing* to  
 Christ, *Psal. 110. 2, 3.* but withall they affirm  
 of unwilling he makes willing, and therefore  
 lowes, that the Lord must first remove that u-  
 willingness, before it can be willing, it being im-  
 possible to be both willing and unwilling together.

5. Conf.

Whether the cause of all that counterfeit coy-  
 hypocrisie in this professing Age, doth not  
 from this root, *viz.* not having this wound a-  
 but onely some trouble for sinne without sepa-  
 from it, sore throwes without deliverance from  
 is not this the death of most, if not all wicked  
 living? how many are there that claspe  
 Christ, & yet prove enemies to the crosse of C-  
 fall from Christ scandalously or secretly after.  
 What is the reason of it? Certainly, if the  
 had cut them off from their sin, they had neve-

to everlasting bondage in sin again; but there the Spirit of God forsook them, the Lord not owning so much love to them. Consider seriously why the stony and thorny-ground-hearers, *Mat. 13*, came to nothing in their growth of seeming faith and sanctification; was the fault in the seed? No verily, but only in the ground; the one was broken, but not deep enough, the other was broken deep, but not thorough enough, the roots of thorns choked them, the lusts and cares of the world were not destroyed first, and therefore they destroyed that ground.

I conclude therefore with that of *Jeremy*, *Break up your fallow grounds*, seek to the Lord to break them for you, *and sow not among thornes*, take heed of such brokennesse which removes not the thorns of sinfull secret stubbornnesse, *lest the wrath of the Lord break out against you, and burne that none can quench it*. Doe not cut off *John Baptists head*, you that can be content to *heare him gladly, and do many things*, but he must not touch your *Herodias*, and make a divorce there, but suffer him to come in the spirit & power of *Elijah*, nay of *Christ Jesus*, to beat down your mountaines, fill up your valleys, make your crooked rough wayes smooth, that you see the glory of the Lord Jesus, without which he shall be ever hid from you. Cry you faithfull servants of the Lord, that *All flesh is grass, & all the glory of man, of sin, of world, is a withered flower*; that the Lord Jesus may be revealed ever fresh, and sweet, and precious, in the eyes of the Saints.

The evidence of this truth in the generall, put blessed and learned *Pembroke* upon another way; for when he perceived (as himselfe confesseth) that it is the generall doctrine of all Orthodox Divines, *viz.* that actuall faith is never wrought in the soul, till beside the supernaturall illumination of the minde,

*Jer. 4. 3.*  
4.

*Vind.*  
*grat. p.*  
*7, 11. 13*

the will be also first freed in part from its nat  
pervernesse, (God making all men of unwill  
willing) hereupon hee concludes that this is doe  
the Spirit of Sanctification, and one supernat  
quality of holinesse univerſally infused in al  
powers of the ſoule at once; ſo that the ſpiri  
tantly firſt ſanctifies us, and puts life in us; th  
acts in sorrow for, and deteſtation of ſin, and  
come actually to beleve. And becauſe he fore  
the blow, *viz.* that in this way, Chriſtians are  
ſanctified before they be juſtified; he answers,  
we are juſtified declaratively after this.

Others (who follow him) answer more rou  
*viz.* that we are ſanctified before we are really  
actually juſtified, and herein differ from him.

Now when it is objected againſt this *viz.*  
our vocation is that which goes before our juſt  
tion, ſanctification being a part of glorific  
following after, *Rom. 8. 30.* Hereupon ſon  
thers (treading in his ſteps) affirm, that vocat  
the ſame with ſanctification, and not comprehend  
ed with glorification.

Others perceiving the evill of this error, *viz.*  
place ſanctification before juſtification, good  
before a good tree, they doe therefore deny any  
ing work, whether of vocation or ſanctification  
for juſtification. And hence on the other ext  
they doe place a Chriſtians juſtification, befo  
faith in vocation, or holinesse in his ſanctifica  
ſo that by this laſt opinion a Chriſtian is not ju  
ed by faith, (which was *Pauls* phraſe) but  
(as he ſaid wittily and wiſely) *ſanctified by his*  
*ſanctification.* Before I come to cleare the truth in  
ſpirituall myſteries; let this onely be rememb  
*viz.* That Sanctification, which *Pemble* call  
ſpiritual life, may be taken two wayes:

- { 1. Largely.  
2. Strictly.

1. Largely, for any awakenings of conscience, or acts of the Spirit of life, & so true, we are quickened by these acts, & so in a large sense sanctified first.

2. Strictly, for those habits of the life of holiness which are opposite to the body of death in us; and that we are not first sanctified before we are justified in this sense, we shall manifest by and by. Only let me begin to shew the error of the last opinion first, *viz.* 1. That a Christian is not first justified before faith, or vocation, may appear thus:

1. It is professedly cross to the whole current of Scripture, which saith, *Wee are justified by faith*, and therefore not before faith; and to say that the meaning of such phrases is, that we are justified *declaratively* by faith, or to our sense & feeling *in foro conscientiae*, is a meer device; for our justification is opposed to the state of unrighteousness & condemnation going before, which condemnation is not only declarative & in the court of Conscience, but real, & in the court of Heaven: For so saith the Scripture expressly, *Iohn 3. 18, Hee that beleeves not, is condemned already*: and ver. 36. *The wrath of God abideth on him*: and *Gal. 3. 22. The Scripture (which is the sentence in Gods Court) hath concluded all under sinne*. Hence a second argument ariseth.

2. If a man be justified before faith, then an actual unbelleever is subject to no condemnation; but this is expressly cross to the letter of the text, *He that beleeves not is condemned already, Ioh. 3. 18. & the wrath of God doth lye upon him*. The subjects of non-condemnation are those that be in Christ, by faith, *Ro. 8. 1.* not out of Christ by unbelief. *Ro. 11. 20.* there is indeed a merited justification by Christs

death, and a virtuall or exemplary justification by Christs resurrection, as in our Head and Sunne, and both these were before not onely our faith, but our very being; but to say that we are therefore actually justified before faith, because our justification was merited before we had faith, gives us a ground of affirming that wee are actually sanctified whiles we are in the state of nature un sanctified. *Ephes. 2. 1.* because our sanctification was wrought by Christ before we had any being in him.

We must indeed be made good trees by faith in Christs righteousness, before wee can bring forth any good fruits of holiness. God makes us good trees without being in Christ by faith; more then we are bad trees in contracting our guilt without our being first in him; God gives us first his Sonne (offered in the Gospel, and received by faith) and then gives us all other things which he doth not justify us without giving us his Sonne, but having first given him, gives us this also.

Iohn 14  
3-4-5.

2. That sanctification, doth not goe before justification, may appear thus:

1. If guilt of *Adams* sinne goe before original pollution, *Rom. 5. 12.* then imputation of Christ's righteousness before renewed sanctification.

2. To place sanctification before justification is quite crosse to the Apostles practise, (which is the pattern) who first sought to be found in Christ *Phil. 3. 9.* (in the work of union) *not having owne righteousness* in the worke of justification (which in order followes that) *that hee may know him in the power of his death and resurrection* in sanctification (here comes in sanctification if by any meanes hee might attaine to the resurrection of the dead in glorification, (the last of a

3. This is quite crosse to the Apostles doctrine

It makes justification the cause of sanctification and therefore must needs goe before it, *Rom. 5.* goes before spirituall and eternall death, holiness goes before spirituall life in sanctification, and eternall life in glory: the Lord holds Christ in the Gospell first as our propitiation, *3. 24.* and then comes *dying to sin, and living* in sanctification, *chap. 6. 1.* Holiness is the four actuall reconciliation, *Col. 1. 21. 22.*

If sanctification goe before justification by, then a Christians communion with Christ, before his union to him by faith; but our union the foundation of communion, and it is impossible there should be communion without some dent union, *1 Cor. 1. 30.* *Christ is made* *conscience and sanctification*; unto whom? the beginning of the verse, and you shall see, nly to those *that be in Christ*, which is by faith t none say here (as some doe) that we have union Christ, first by the Spirit, without faith, in ording before faith: For understanding of which, a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of pirit, for that is in every man, as the Godhead ry where, in whom we live and move. This union to the most wicked man, nay to the creature in the world. Hence it follows that union is by some act of the Spirit peculiar to elect (who only shall have communion with t) working some reall change in the soul, (for ll, not relative union I now speake) this act t be those first acts of the spirit of bondage, ey are common unto reprobates) they are ore such acts as are essentiall unto the nature ion. Now looke as disunion, is the disjunction separation of divers things one from another;



to union is the conjunction or joyning of together, that were before severed. Hence that the Spirit in uniting us to Christ, can be nelse but the bringing back the soule unto Christ the conjunction of the soule unto Christ into Christ, by bringing it back to him, that this lay like a dry bone in the valley separated him. Thus, 1 Cor. 6. 17. *He that is joyned, the word signifies) glewed to the Lord, is on with him.* The Spirit therefore brings us to Christ, and so we are in him. Now *the come the soule to Christ, what is it but faith?* John Our union therefore is by faith, not without by it onely we that were once separated from by sinne, and especially by *unbeliefe*, Heb. are now come not onely unto him, as iron u load-stone, John 6. 37. but (which is mol into him, as branches into the vine, & so grow with him; and hence those phrases in Script *believe in Christ, or into Christ, I speake* as if we were united to Christ without the Spirit his part; ( for the conjunction of things must be mutuall, if it be firm) I only shew that we are not united before faith by the Spirit unto Christ but, that wee are by faith (wrought by the Spirit) whereby on our part wee are first conjoyne unto him: & then on his part he by the person of the Spirit is most wonderfully united unto us. The Spirit puts forth variety of acts in the soule; as it a doeth good works, 'tis *the spirit of obedience*; as it a doeth habits of grace, so 'tis *the spirit of sanctification*; as it afflicts us continually, and guide us to our end, and witnesseth favour, 'tis *the spirit of adoption*; as it works feares of death and hell, 'tis *the spirit of bondage*; but as it drives us from all unbelief to Christ, so 'tis *the spirit of union*; and there

Imagine union before and without faith by the Spirit, is but a spirit indeed, which when you come to feel it, you shall finde it nothing, without flesh, or bones, or sinews. As our marriage union to Christ must have consent of faith on our part, wrought by the Spirit, or else the Lord Jesus is a vain sutorous; so now the Spirit on Christs part must apprehend our faith; & dwell in us, who otherwise shall suddenly go a whoring from him : 1 Pet. 1. 5. Eph. 3. 17.

3. That Vocation is not all one with Sanctification, may appear thus :

1. Vocation is before Justification, Rom. 8. 30. But Sanctification is not before Justification, as we have proved, & therefore they are not the same.

2. Sanctification is the end of Vocation, 1 Thes. 4. 7. Therefore it is not the same with it.

3. Faith is the principall thing in vocation : The first part of it being Gods call, the second part being our answer to that call, or incomming at that call ; Jer. 3. 22. Now faith is no part of Sanctification strictly taken, because it is the meanes and instrument of our Iustification and Sanctification, Acts 26. 18. Our hearts are said to be purified by faith; Acts 15. 9, not our lives onely in the acts of holinesse and purity, but our hearts in the habituall frame of them. *I live by the faith of the Sonne of God,* saith Paul, *We passe from death to life by faith,* Iohn 5. 24. therefore it is no part of our spirituall life; *You will not come to me* (which is faith) *that you may have life;* Iohn 5. 40. Iohn 6. 50. 51. therefore faith is the instrumentall means of life, and therefore no part of our life : as faith comes by hearing, and therefore hearing is no part of faith; so Justification comes by faith, and therefore no part of Sanctification : all our life both of Justification and Sanctification is laid up in Christ

3.

Gal. 2.  
20.

Christ our head; this life according to God  
 plot shall never be had but comming to Chi  
 it, *Heb. 7. 25.* else grace and Christ should  
 to much dishonoured, *Rom. 4. 16.* *It is of*  
*that it might be of Grace;* Sanctification th  
 is the grace applied by faith, faith the grace:  
 ing; by comming to Christ for it, wee have i  
 therefore have it not, when first we come.

I am sorry to be thus large in lesse practica  
 ters; yet I have thought it not unusefull, bu  
 comfortable to a poor passenger, not onely to  
 his journeys end, and the way in generall to  
 also the severall *Stadia* or Towns hee is orde  
 passe through; there is much wisdom of  
 be seen not onely in his worke, but in his m  
 and order of working; for want of which,  
 many Christians in these days fall very soule  
 ertoneous apprehensions in their judgements  
 immediate ground of many errors in practi  
 objections made against what hath been deli  
 are for the principall of them answered; the  
 end, (my beloved) of propounding these thi  
 that you would look narrowly to your unio  
 take heed you misse not there: if you clos  
 Christ, believe in Christ, and yet not cut off  
 your sin, *viz.* that spirit of resistance of Christ  
 are utterly and eternally undone. *this is th*  
*damnation of the world,* not that men love da  
 wholly, and hate light, but *that they love da*  
*more then light;* not that *the unclean spirit*  
*gone out,* but that he is not so cast out, as neve  
 turn again; the wound of all men, yea, the l  
 men that professe Christ, & yet indeed out of  
 lies in this: they were never severed from th  
 by all their prayers, teares, fears, sorrows; &  
 they never truly come to Christ: and hence  
 in their sin.

Trouble me no more therefore in asking Whether a Christian is in a state of happinette or misery in this condition ? I answer, hee is preparatively happy, he is now passing from death to life, though not as yet wholly passed : Nor yet, whether there is any saving work before union ? I answer, No ; for what is said, is one necessary ingredient to the working up of our union, as cutting off the branch from the old stock, is necessary to the ingrafting it into the new ; indeed, *without faith it is impossible to please God* ; nor doe I say that this worke doth please : *i. e.* it doth not pacify God, (for that is proper to Christs perfect righteousness received by Faith) yet as it is a work of his own Spirit upon us, it is pleasing to him ; (as the after-work of Sanctification is) though it neither doth pacify him ; nor do I see how this doctrine is any way opposite to the free offer of grace, and Christ, because it requires no more separation from sin, then that which drives them unto Christ ; nay, which is lesse, that makes them (by the power of the Spirit) not resist, but yield to Christ ; that he may come unto them and draw them : you cannot repent nor convert your selves ; *Be converted therefore, saith Peter, Acts 3. 19. that you may receive remission of sins* ; and in this offer the Spirit works ; and verily he that can truly receive Christ without that sense of misery as separates him from his sin, (as explained to you) let him beleeve notwithstanding all that which is said ; and the God of heaven speak peace to him ; his Faith shall not trouble me, if hee be sure it shall not one day deceive himselfe.

Of lamentation for the hardnesse of mens hearts in these times : as it is said the Lord Jesus *mourned when hee saw the hardnesse of the peoples hearts, Marke 3. 5.* are there not some so far from this, as

Use. 2.

that

that they take pleasure in their sins, they are sugar under their tongues, as sweet as sleep, nay, as their lives? and you come to pull away their limbs when you come to pluck away their finnes: though they have broke Sabbaths, neglected prayer, despised the Word, hated and mocked at the Saints, beene stubborn to their parents, curst and swore, (which made *Peter goe out and weep bitterly*) though lustfull & wanton, (which *broke Davids bones*) though guilty of more finnes then there be motes in the Sun or Stars in heaven, though their sins be crimson, and fill heaven with their cry, and all the earth with their burthen, yet they mourn not; never did it one hour together; nay, they cannot doe it, because they will not; if you are weary and loaden, where are your unutterable groans? if wounded and bruised, where are your dolorous complaints? if sick, where is your equity for a Physitian? if sad, where are your tears, in the day, in the night, morning and evening alone by your selves, and in company with others? Oh how great is the wrath of God, hardning so many thousands at this day! whence comes it that Christ is not prized, but from this senselesnesse? name any reason, why the blessed Gospel of peace, and all the sweet promises of life are undervalued, but from hence: and what doe you hereby poore creatures, but onely aggragate your sins, and make those that are little, exceeding great in the eyes of God? whence it is that you *treasure up wrath against the day of wrath*, *Rom. 2. 2. 3. 4. 5.* This hardnesse is that which blunts the edge of Gods Ordinances, whence Gods poore Ministers sit sorrowfull in their Closets, seeing all Gods seed lost upon bare Rocks. Oh this is the condition of many a man, and which is most fearfull, the meanes which should make the heart sensible, make it more proud and untensible.

*Tyr*

and *Sydon*, and *Sodom*, are more fit to mourn, *Chorazin* and *Capernaum* that have enjoyed long meane long. Nay, how many be there that mourn out their mournings, confesse out their sinnes, and by their owne humiliations grow senselesse afterward? Did we ever live in a secure age? wee shall seldome with one broken *with* sin, but how few roken *from* sin also? And hence it is many a cedar that were set down in the Table-Book inverted men, once much humbled, and now ported; stay but a few yeares, you shall see dangerous sinnes of a second growth; one drunkard, another covetous, another proud, or a Sectary, another a very dry leaf, a very frost; another full of humorous opinions, another with scandalous lusts: wo to you that lament now; for you shall mourn. Dost thou think Christ should ever wipe off thy tears that shed none at all? Dost thou thinke to reap in joy, sowest not with these showers? verily God make his Word good, *Prov. 29. 1. He that lends his owne heart, shall perish suddenly*; this you secure sorrowlesse sinners, if ever his hand be stretcht out suddenly against thee, in taking thy estate, snatching away thy children, the of thy bosome, the husband of thy delight; in taking thy name, vexing thee with debts and cross, sharp and sore, or lingering sicknesses; know all this comes upon thee for a hard heart: but mourne for it now you Parents, Children, and the Tokens of death are upon you; see the Lord to breake your hearts for: lye under Gods Hammer, bee not against the word, and suffer the Lord to take away which grieves him most, even thy stony heart, because

because it grieves the least : meditate much on wofull condition, chew the bitter pill ; remember death and rotting in the grave, that many are in hell for thy sins, that Christ must dye, or thou for the least sin ; remember how patient and suffering the Lord hath bin to thee , and how he hath groaned under thy burthen, that it may though he would, yet he cannot bear the load ! let these things be mused on, that thy heart may last sorrowfull before it be too late. But oh the estate of many with us, that can mourne for any except it be for the greatestt, sinne and death, wrath that lye upon them.

*Use. 3.*

Of exhortation : Labour for this sense of misery, for this spirit of compunction : how can we believe in Christ, that feel not your misery with him ? a broken Christ cannot doe thee good without a broken heart ; bee afflicted and mourne sinners, turn your laughter into mourning, tremble to think of that wrath, which burns downe to bottom of hell, and under which the eternal S of God sweat drops of blood : great finnes which thou knowest thou art guilty of , cause great and great hardnesse of heart, and therefore are done forgiven or subdued without great affliction of spirit ; they have loaded the Lord long, they load thee. Little finnes are usually slighted, and tenuated , and therefore the Lord accounts them great ; and therefore thy soule must be in bitterness for them, before the Lord will passe them ; it is not every trouble that will serve the turn ; that it be such as separates thy soul from sin, or it will separate between thy soule and God. If it is not in your power to break your own hearts no more then to make the rocks to bleed, yet remember he that bids thee *cast up and prepare*

Esay 43

4

way of the Lord, he hath promised that every mountain shall be brought low, and the crooked waves made plaine, and the rough smooth, and the valleys filled : He onely can doe it for thee, and will doe it for some, it may be for thee; hee that broke the heart of *Manasseh* and *Paul* after their blood and blasphemies, when they never desired any such thing, he can breake thine much more when thou art desiring him to doe it for thee; here are many of you that fear you were never humbled nor burthened enough; I say fear it still, fear lest there be a stone in the bottom, not so as to discourage & drive thy heart from Christ, but so as to feel a greater need of his grace to soften thy heart, and to take thy senselesse away : the Lord doth purposely command thee to plough up thy fallow ground, that thou mightest feel thy impotency so to doe, and come to him to take it away : every thing will harden thee more and more, untill the Lord come and take thy stony heart away by his own hand : all Gods kindnesse will make thee more bold to sin, and all Gods judgements more fierce and obstinate in sinne, unlesse the Lord put to his hand ; if *Pharaohs* heart be softened for a time, it will grow hard again, if the Lord take it not away : The meanes therefore for thee to get this compunction, is, 1. To feel the evil of thy hard heart; no surer token of Reprobation then hardnes, if continued in; especially for thy heart to grow hard under or after softning means, as it was in *Pharaoh*, 2. To look up to the Lord in all Ordinances, that he would take it away.

Have not you great cause of abundant thankfulness, into whose hearts the Lord hath let in feares and sorrows, concerning your estates? the blinde world looks upon all troubles of conscience as temptations of the devill to despaire, and the very way to

Use. 4.

run



run mad; and consider what the Lord hath done to you that have such : what if the Lord had left *without all feeling*, as those in *Ephe. 4. 19.* w<sup>l</sup> the Lord had smitten you with a *spirit of slun* as those, *Rom. 11. 8.* would not your estate been then lamentable ? and have you no heart to acknowledge his unspeakable goodnesse in a quickning of you, in shaking thy very foundation dost thou think that any ever had such a hard heart as thou hast ? dost not say so in secret before the Lord sometimes ? Oh then what rich grace it is to give thee any sense and feeling of thy sin and to get by it, though it be never so little in thine eyes, somethink these terrors are a judgement ; it is if they were meerly imaginary, or worldly and carnal ; but saith the Apostle, *2 Cor. 7. 7. It is God I made you sorry.* Suppose thy sorrow should be only in regard of the punishment of sin, yet is the Lords goodnesse to make thy heart so sensible ; that once didst goe like a beast to the slaughter, fearing no danger at all ; the very mean to receive favour from God, is to feel wrath, (as with sin) and the very reason why the Lord hath let thee feel thy punishment heavy, is, that thy soul might feel the evill of sin, by considering that if the fruit be so bitter, what is then the cause ? bee not thou weary of thy burthen, so as to think the Lord should out his vengeance on thee while thy troubles remaine ; Oh consider that this is the hand of the Lord Jesus, and that he is now about to save thee when he comes to work any compunction in thee especially such, as whereby hee doth not only quicken thy heart with feares and sorrowes, but cut thee from thy sin ; so far onely as humbles thee &c. and brings thee to the Lord Christ to take them away. A

I come to the third particular of Humiliation

Jer. 30.  
15.

## SECT. IV.

*The third Act of Christs power, which is Humiliation.*

**T**He Lord Jesus having thus broken the heart by compunction, is not like a foolish builder that leaves off his work before he hath fully finished it, and therefore having thus wounded a poor sinner he goes on to humble him also; for though in a large sense a wounded contrite sinner is an humble sinner, yet strictly taken there is a great difference between them; and therefore he is said *to dwell with the contrite and humble, i. e.* not only with those that be wounded with sinne, but humbled for sinne; although it is certaine the soule is seldome or never effectually wounded, but it is also humbled at the same time. A man may be wounded fore ever unto death, and yet the pride of the man is such that hee will not fall down before him that smites him: so it is with many a poore sinner, the Lord hath sorely wounded him that he will resist no more, yet he will rather flie to his duties to heale him, or dye alone and sinke under his discouragements, then stoop. O beloved, man must down, before the Lord Christ will take him up: and therefore in *Esay 40. 5. 6. 7.* the glory of the Lord is promised to be revealed: but what meanes must be used for this end? Cry saith the Lord: *what shall I cry?* saith he, the Lord answers, that *all flesh is grasse*, and that *the glory of it fades*, and that *the people are this grasse, i. e.* not only that mens sins are vile, but that themselves also are grasse; nay, their glory and excellency is withering and fading; and therefore not onely mountaines must be pull'd down, but all flesh, and the glory of it wither, before the Lord shall be revealed.

I shall briefly open these foure things :

G

I. What

*Esay 57*  
16.

1. What is this humiliation.
2. What need there is of it.
3. What meanes the Lord useth to w  
it.
4. VVhat measure of it is here re  
red.

What is this humiliation?

1.  
Answ.

Look as pride is that sin, whereby a man con-  
ced of some good in himself, and seeking some e-  
lency to himselfe, exalts himselfe above God.  
Humiliation (in this place) is that work of the  
rit, whereby the soul being broken off from  
conceit, and self-confidence in any good it ha-  
doth, submitteth unto, or lyeth under God, &  
disposed of as he pleaseth, 1 Per. 5. 6. *Levit*  
41. That look as compunction cuts the sinne  
from that evill that is in him, so humiliation  
off from all high conceits, and self-confidence  
that good which is in him, or which he seeks  
be in him, and so the soul is abated before God.

2.  
Answ,

What need or necessity is there of this? Be-  
1. When the Lord hath wounded the heart  
his Elect, this is the immediate work of their heart  
(if the Lord prevent them not by his grace, as  
times he doth) they look to what good they ha-  
if they finde little or none, they then seek for  
in themselves, that thereby they may heale  
wound, because they think thus, that as their  
have provoked God to anger against them,  
now they can reform and leave those sins, or  
repent and be sorry for them; if now they pray  
hear, and doe as others doe, they have some  
that this will heal their wound, and pacifie the  
towards them; when they see there is no pe-  
a sinfull course, they will therefore try if there  
ny to be found in a good course: And look

when hee saw his own shame and nakednesse, hid himselfe from God in the bushes, and covered his nakednesse with fig-leaves; so the soule not able to endure to see its owne nakednesse and shame, not knowing Christ Iesus, and he being a sinner, doth therefore labour to cover his wickednesse and sinfulness which now hee feels, by the use of these fig-leaves. And hence, *Micah 6. 7.* *enquire wherewith they should come before the Lord* should they bring rivers of oyl, or thousands of silvers, or the first born of their body to remove the iniquities of their soule? Paul did account these duties, and set them at a high rate, because hee felt that God did so himselfe: When the Lord wounded the soule, the first voyce it speaks, is, *What shall I doe?* Doe? saith Conscience, leave it alone, do as well as others, doe with all thy might, strength, pray, heare, and confesse, God accepts of such desires, and requires no more of any man than he doe what he can. Hence the soule plyes both against wind and tide, and strives, and struggles with his sins, and hopes one day to be better and here he rests. And observe it, looke as sin the greatest evill, so the casting away of his sinnes, seeking to be better, is very sweet to him; and so sweet, rests in what he hath, and seekes for what he wants, and so hopes all will be well one day, he staves here; although (God knowes) it be not our Christ, nor cannot rest on him, though hee heard of him a thousand times. And hence it is why we cannot doe any thing to ease themselves, then their hearts sink, or it may be quarrell with God, that makes them not better. But beloved, it is wonderful to see how many times men rest in a little while, and doe.

But whiles it is thus with the soul, he is uncap-

Phil. 3. 7

Gal. 2.  
19.

3.

able of Christ; for he that trusts to other thing save him, or makes himselfe his owne Saviour rests in his duties without a Saviour, hee can have Christ to save him, *Rom. 9. 32.* it is said Jewes lost Christs righteoutnes, *because they sought it not by faith,* but sought salvation by their righteoutnesse. *He that maketh flesh his arm* all duties and endeavours of man be, when (to) the Lord saith, *Cursed be that man, Jer. 17. 6.* Onely the Lord doth not leave his Elect he that is married unto the Law, *Rom. 7.* cannot match unto Christ, till hee be first divorced from the duties themselves, but from trusting them, & resting in them. And therefore saith *I through the Law am dead to it, that I might live unto God.* Hee that trusteth to riches cannot enter into the Kingdome of heaven, no more then a camel through a needle's eye, because it is too big for so narrow a roome: so he that trusteth to his strength and abilities, is too big to enter in by Christ. The Lord must cut off this spirit, and lay it low, & it stoop as vile before God, before it can have place in this estate; the Lord must not only cut it off this self-confidence in duties, but also so farre as that the soul may lye under God, to be disposed as he pleaseth. And the reason is, because such is unwilling to stoop, is unhumbl'd; and hee so, doth not only on his part resist God, but hee also resists him, *1am. 4. 7. 8.* And hence you observe, many a one hath laine long under discipline of conscience, because they have either resisted their duties, which could not quiet, or because they have not so cast off their confidence in them, to lye down quietly before God, that hee may do what he will with them; being so long obnoxious to Gods resistance, not of his grace. By what doth the Lord work this?

generall, by the Spirit, immediately acting upon the soul; but after a Christian is in Christ, he hath the habit of humility, & the vertue of faith, some-  
 x to humble himselfe; but now the Spirit of  
 it doth it immediately by its own omnipotent  
 ; else the proud heart would never down: For  
 re first *created in Christ* (which is by Gods  
 ipotent immediate act) *unto good works*, be-  
 wee doe from our selves, or by the power of  
 , put forth good works, *Eph. 2. 10.* These acts  
 lle-confidence may not be stirring in all Chri-  
 s; but in all men there is this frame of spirit,  
 r to come to Christ, if they can make anything  
 erve to heale them or save them; and therefore  
 pirit cuts off this sinfull frame in part in all the  
 t; he hews the roughness and pride of spirit off,  
 it may lye still upon the foundation it is now  
 ured for. Now though the Spirit works this,  
 is not without the Word; the Word it works  
 ly by, is the Law, *Gal. 3, 19.* *I through the*  
*am dead to it,* (i. e. from seeking any life or  
 from it) *that I might live unto God.*

ow the Law doth this by a foure fold act.  
 By discovering the secret corruption of the soul  
 ery duty, which it never saw before; It once  
 gh, I shall perish for my sinne, if I continue  
 in, without confession of them, or sorrow for  
 ; but it also did think that this confession, sor-  
 and trouble for sinne will serve to save it, and  
 e God accept of it: but the Law (while the  
 is earnestly striving against his sinne) dis-  
 ring that in all these there is nothing but sinne,  
 secret sinnes it did never see before, hereupon  
 gins thus to think, Can these be the meanes of  
 g of me, which being so sinfull, cannot but be  
 ery causes of condemning of me? I know

Answ.

sent thus vile, yet hee hopes for future time he may grow better, and himself do better ther and hence it is that he strives, and seeks, and vours to his utmost to set up himself againe, gaine cure to all his troubles by his duties the Law whose office is to command but give strength, and the Spirit that shoul strength withdrawing it selfe, because it knowe soule would rest therein without Christ; he comes to passe that the soul feeling it selfe to only in the fire, and smoak, and to be still as able and sinfull as ever before, hereupon it is tyred out, and sits down weary, not only of but of its work, and now cries out, I see now a vile and undone wretch I am, I can doe nothing for God or for my selfe, onely I can sin and hurt my self; all that I am is vile, and all that I doe I now see that I am indeed poor, and blind miserable, and naked; and the truth is, belov comes in the greatest dejections of spirit; so the Lord smites the soule for sinne, it hopes leaving of sin and doing better it may doe well when it sees that there is no hope here of healing breach between God and it self, now it falls indeed: and I take this to be the true meaning *Mat. 11. 28, Tce that labour, i. e.* You that wearyed in your own way, in seeking rest to soules by your owne hard labour or works (word *καταμαρτυρον* signifies) and are tyred out and so are now laden indeed with sin and the pressure of that, finding no ease by all that you doe: *come to me*, saith Christ, *and you shall find rest unto your souls*: the Jews seeking to establish their own righteousness, seeking I say, it means they might establish it, lost Christ: they therefore will make his Elect know they shall here for ease in vaine; and therefore tyres the

ice opposition when the soule is under a lively  
rk of the Law; and by this irritation of the Law,  
Lord hath this end in his Elect, to make them  
I what wretched hearts they have, because that  
ich is in it selfe a meanes of good, makes them  
rough mans corruption) more vile to their feel-  
then ever before; and hence comes those sad  
nplaints on a soule under the humbling hand of  
rist, I am now worse then ever I was, I grow  
ry day worse and worse, I have lost what once  
ad, I could once pray, and seek God with de-  
er, and never well but when one duty was done.  
e in another; but now, I am worse, all that joy  
l sweetnesse in seeking of him, and in holy walk-  
is gone; I could once mourn for sin, but now a  
d heart takes hold of me, that I have not so  
ch as a heart to any thing that is good, nor to  
d a tear for the greatest evill. It is true, I con-  
e you may grow (to your feeling) worse and  
se, and it is fit you should feel it; that the Lord  
by might pull down your proud heart, and  
ke you lye low; it is the Lords glorious wisdom  
vither all your flowers, which refreshed you  
out Christ, that you might feel a need of him;  
therefore I say the Lord pulls away all those  
ken planks the soul once floated and rested up-  
that the soul may sink in a holy despaire of any  
from any good it hath; the Lord shakes down  
uilding on a sandy foundation: and then the  
crys out, It is ill resisting here.

By loading, tyring, and wearying the soule by  
wne endeavours, untill it can stir no more; for  
is in every man by nature; when he sees that all  
oth is sinfull, and all he hath, his heart and nature  
e most sinfull; yet he will not yet come out of  
self, because he hopes though he be for the pre-



ledging if the Lord shew mercy, it will be well, if not, yet the Lord is righteous, and then hath no cause to quarrell against him for den speciall mercy to him, to whom he doth not oblige of bread. And now the soul is indeed humbled because it submits to be disposed of, as God pleaseth; thus the Church in her humiliation, *Lam. 22*: having in the former part of the Chapter *drawn the wormwood and the gall*, at last lies close and protesteth, *it is the Lords mercy, it is not feared*; and vers. 29. *he puts his mouth to the earth if there may be any hope*: and vers. 39. *Why should a living man complain for the punishment of sinne*? You think the Lord doth you wrong, neglects your good and his owne glory too, he doth not give you peace and pardon, grace &c. why, even to the utmost of your asking, & then you have hence good cause to fret, and fink, and discourage; No, no, the Lord will pull down mountaines, those high thoughts, and make ye low at his feet, and acknowledge that it is in mercy you are alive, and not consumed; and there is any hope or possibility of mercy, and you are out of the nethermost pit: and that he should never pity you, yet he doth you no wrong but that which is equal & just, and that it is fit sinfull froward wills should stoop to his holy, righteous, and good will, rather then that it should and be crooked according unto yours. Beliebrethren, *he that judgeth not himselfe thus, be judged of the Lord*; how can you have it that will set your selves up in Gods Sovereign Throne to dispose of it, and will not lye downably under it, that it may dispose of you? Is it you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was

I Cor.  
II. 31.

ever any that dealt worse with him then you ? Oh beloved lye low here ; and learn of the Church, *Miscab. 7. 9. I will bear the indignation of the Lord, because I have sinned against him.* It was a most blessed frame of spirit in *Aaron*, when he saw Gods hand against him in cutting off his children, and *Aaron held his peace* ; so if the Lord should cast thee off, cut thee off, never take pleasure in such a polluted broken vessell unfit for any use for him, hold thou thy peace ; quarrell not, be silent before him, and say as they did, *2 Chron. 12. 5. The Lord is righteous, but I am vile ; let him doe with mee what seems good in his owne eyes* ; and thus the Lord Jesus by the Law doth dead the soul to the Law, untill it be made to submit like wax, or like clay to the hand of the Potter, to frame it a vessel to what use he pleaseth ; and as the Apostle most excellently, *Rom. 7. divorceth it from its first husband, (i.e. Sin and the Law)* that it may be married unto *Jesus Christ*. In a word, when the Lord Christ hath made the soul feel not onely its inability to help it self, and so saith *Paul, Gal. 2. 20. It is not I, but al-* so its own unworthinesse, that *the Lord should help it*, and so cryes out with *Iob, Behold, I am vile* ; now at this instant, 'tis *vas capax* ; a vessell capable (though unworthy) of any grace, *I am. 4. 6.*

Levit.  
10. 3.

The last question remaines, What measure of Humiliation is here necessary ?

4.

Look as so much conviction is necessary which begets compunction, and so much compunction as breeds humiliation ; so, so much humiliation is necessary as introduceth faith, or as drives the soul out of it self unto Christ : for as the next end of conviction is compunction, & that of compunction is humiliation ; so the next end of humiliation is faith, or coming to Christ, which we shall next speak unto.

Ans<sup>r</sup>.

And

And hence it is that the Lord calls unto *the and heavy laden to come* unto him, *Mat. 11*. So much as makes you come for rest in Christ much is necessary, and no more. If any can without being thus laden and weary in some measure, let them come and drinke of the water freely; but a proud heart that will make it its owne Saviour, will not come to the Lord Jesus his Saviour; hee that will be his own Physitian long cannot send out for another. Nay, let it not be one degree lower, if the soul cannot come to Christ (as who feel not themselves unable when the Lord comes to draw?) and find not the Lord Jesus drawing unto them, to draw them and compell them yet if the soul be so far humbled, as not to resist the Lord, by quarrelling with him, and at him, is worthy of the least smile, as worthy of all truth verily the Lord will come to it, and no more requisite then this, & thus much certainly is: For the whole Scripture runs, *He gives grace to the humble*, James 4. 6. *I dwell with the contrite and humble*, Isa. 57. 16. *the poor afflicted shall not be forgotten*, Psa. 9. 12. 18. When their uncircumsised hearts are humbled, so as to accept of the punishment of their iniquity, the Lord then remembers his Covenant, leuit. 26. 41-42. Conceive it thus: there can be no union to Christ, while there is a power of resistance and opposition against Christ. The Christ must therefore in order of nature (for I speak not of order of time) first remove the powers, remove this resistance, before he can, & then may, unite. I do not mean resistance of the flesh of grace, but (as was said) of the Lord of grace whereby he comes to work it.

Now there is a double resistance or two parts in this resistance, like a knife without edges.

A resistance of the Lord, by a secret unwillingness that the Lord should work grace : Now the Lord removes in compunction, and no brokenness for sinne or from sin is necessary then that. 2. A resistance of the Lord by discouragements, and a secret quarrelling with him, in case the soule imagines hee will not to work grace, or manifest grace. Now this word takes away in humiliation; and no more necessary here, then the removal of the power of which makes the soule in the sense of its own invileness and unworthiness not to quarrell at the Lord, and devil-like grow fierce and impatient : and against the Lord, in case he should neglect it, never pity it, never succour it; *the Lord will forsake for ever*, if the soul thus lyes down, *as its mouth in the dust, Lam. 3. 30. 31.* This consideration is of unspeakable use & comfort, to every poor empty nothing, that feels it unable to believe, and the Lord forsaking it, helping it to believe. And I have seen it commonly, that many a chosen vessel never hath been comforted till now, and ever comforted when now; never knew what hurt them till they saw this, they have immediately felt their hurt healed, when it hath been removed. In comforting Christians in deepe distress, tell them of Gods grace and mercy, and the riches of both, you doe but torment the more, that their should be so much, & they no part, nor share in it, and think they never, because this is not the immediate way of cure; comfort rather when they are full of these comforts, that they are as they speak, vile, and sinfull, therefore worthy never to be accepted of God, that they have no cause to wonder that they have lives, and are on this side hell, and so turne all

all that they say to humiliation and self-loath  
 verily you shall then see, if the Lord intends g  
 he will by this doe them good, and the wea  
 Christian that cannot come to Christ, you sha  
 first or last shall see cause to lye down, and be si  
 and not quarrell, though the Lord should n  
 come to him. And that this is necessary, may  
 pear thus : Otherwise.

1. The Lord should not advance the riches o  
 grace ; the advancement of grace cannot pos  
 be without the humiliation and abasement o  
 creature; the Lord not only saves, but cal things  
*are not, that no flesh might glory, 1 Cor. 1. 28. 2.*

2. Otherwise the Lord should not be Lord  
 disposer of his own grace, but a sinfull creature.  
 quarrells against God, if it be not disposed of  
 as the Lord will, but as the creature will. If a st  
 ger comes to our house, and will have what  
 wants, and if he hath not, he quarrells and cont  
 with the master of the house, what would he say  
 way proud beggar, dost think to be lord of w  
 have ? dost draw thy knife to stab me, if I do  
 please thee and give thee thy asking ? no, thou  
 know that I will doe with my owne as I see g  
 thou shalt lie down on the dust of my threshol  
 fore I give thee any thing. So 'tis with the L  
*It is not in him that willet, nor in him that*  
*zet, but in God that sheweth mercy.* It is his p  
 cipall name, *I will be mercifull to whom I w*  
*mercifull;* and therefore if you will not beleeve  
 yet beleve the Lords oath, *Esay 45. 23. Unto*  
*shall every knee bow,* and doe you come to lord  
 ver him, an quarrell, and fret, and sink and g  
 tullen, and vex, if the Lord stoop not unto your  
 fires ? No, no, you must and shall lie upon his t  
 hold, nay he will make thee lay thy neck upon  
 bl

lock, as worthy of nothing but cutting off, and  
 when this valley is filled, all flesh shall see the  
 glory of the Lord, *Elay* 40. 5. Thus humiliation is  
 necessary in this measure mentioned. Not that I  
 deny any subsequent humiliation, after a Christian  
 is in Christ, arising from the sense of Gods favour  
 in Christ, then which nothing makes a Christian of  
 an evangelicall spirit more ashamed of himself: yet  
 I dare not exclude this which is antecedent, arising  
 from the spirit of power immediately subduing the  
 soul to Christ, that it may bee exalted by Christ, *1*  
*Pet.* 5. 6. It is true, all things that pertaine to life  
 and godlinesse are received by faith, *2 Pet.* 1. 3. yet  
 faith it lesse is a saving worke, which is not received  
 by another precedent faith. Faith therefore is to be  
 excepted, not only as begotten in us, but as it is in  
 the begetting of it in the conviction and humiliati-  
 on of every sinner. Hence see what is the great hin-  
 derance between the mercy of God, and the soul of  
 many a man; if it be not some sin and hardnesse of  
 heart under it, whereby he cares not for Christ, to  
 deliver him, then 'tis some pride of spirit arising  
 from some good he hath, whereby hee feels no need  
 of Christ, hoping his own duties shall save him, or  
 else is above Christ, and not under him, willing to be  
 disposed of by him. And hence the Lord makes this  
 the high way of mercy, *Levit.* 26. 40. if first they  
 shall *confesse their sinne*, secondly, *humble them-*  
*selves*, (both which I know the Lord must worke)  
 then *he will remember his Covenant*. Look as it is  
 with a vessel before it can be fit for use, it must first  
 passe through fire, and the earth and drosse severed  
 from it, then it must be made holy & empty, which  
 makes it *vas capax*, a vessell capable of receiving  
 that which shall be poured out into it; if (O Bre-  
 thren) the Lord hath some vessells of glory which  
 he

Use. I.

he prepares before-hand, and makes capable  
 ry, *Rom. 9. 21. 22.* if the Lord doth not se-  
 from sinne in compunction, and empty you  
 selves in humiliation, you cannot receive Chi  
 mercy, you cannot hold them; and if ev  
 misse of Christ by faith, your wound lye:  
 How many be there at this day, that were on  
 fane and wicked, but now by some terrou  
 outward restraints upon them, they leave the  
 and say they loath them, and purpose never  
 riot as they have done, and hence because the  
 themselves very good, or to have some good  
 fall short of Christ, and are still in the gall of  
 nesse, in the midst of all evill. It were the hap  
 of some men, if they did not think themse  
 have some good, because this is their Christ.  
 that live under precious means, and have mar  
 you may perish and bee deceived at the last  
 why doe you fear? I know you will answe  
 some secret and unknown sinne may be my.  
 It is true, and you doe well to have a godly j  
 siethereof. But remember this also, not only  
 sin, but some good thou thinkest thou hast, an  
 est in without Christ, & lifting thee up above  
 may as easily prove thy ruine, because a mar  
 righteousness rested in, doth not onely hide  
 sins, but strengthens them in some sin by whic  
 perish; *Trusting to ones owne righteousness*  
*committing iniquity* are couples, *Ezek. 33. 1*  
 do I hereby run into the trenches of that wick  
 nation of the Familists, denying all inheren  
 ces; evidence of favour from any Christian  
 ence, or sanctification in holy duties; or  
 Christian should profanely cast off all dutie  
 cause they cannot save themselves by them: N  
 the Lord will search with candles one day for

f darknesse, and exclude such foolish Virgins  
 they have neither *oyl* in their vessels, nor *light*  
 in lamps: I onely speake of that good, that  
 businesse which is rested in without Christ &  
 men above Christ, which in deed and in  
 is not true righteousness, but only a true sh-  
 it it. And therefore as *Beza* well observs  
*Rom. 9.32.* *Why did not Israel, that followed*  
*righteousnesse attain it? Because they sought*  
*it by faith, but as it were by the works of the*  
 they were not fruits of sincere obedience to  
 it, but as it were the works of the Law; now  
 with the Apostle, ver. 33. *is the stumbling-stone*  
 it. Christ will have all flesh vail, and be tript  
 , and made nothing before him, before they  
 er be built upon him; now this men stumble  
 , must bring something to him, they will not  
 , emptinesse, and nothingnesse, that he may be  
 hem; verily observe your selves and you shal  
 if there be little humiliation, there is little of  
 ; if much humiliation, much of Christ; if  
 stant humiliation, uncertain fruition of Christ;  
 humiliation, reall possession of Christ; if  
 umiliation, imaginary fruition of Christ.  
 it, you cannot perish if you fall not short  
 you must perish if you doe. Be exhorted  
 re to lie down in the dust before the Lord &  
 he Lord; nay, intreat the Lord that he would  
 e upon his wheel, and mould thy heart to his  
 thy will you rest in any good you have? O re-  
 er thy father was a *Syrian* ready to perish  
 , self polluted, an infinite endlesse evil. What  
 od thou dost, is it not a polluted *stream*, of a  
 olluted *spring*? nay, suppose the Spirit works  
 od in thee, yet is it not polluted by thy un-  
 cart? Nay, suppose any actions should be  
 H perfect

Use. 2.



perfect, yet remember that the Lord spared n Angels that sinned; perfection present cannot tie Justice for pollution past. Cry out therefore say, O Lord, now I see not only that my sin is but that my self and all my righteousness is v so; and now though the Lord stands at a dis speaks no peace, hears no prayers, yet becaus art very vile, lie down under him, that if he w may tread upon thee, and thereby exalt himse well as lift thee up, and exalt thee. Be not ca whether the Lord help or no, but be humble to quarrell in case he should not: For,

1. Suppose thou art not onely miserable, b full, and the Lord (thou sayst) takes it not aw: remember that to quarrell with God for drawing his hand, is a sinne also, *Lam. 3, 3* wilt thou adde sin to sinne?

2. Why art thou quiet and still when the denyes thee any common mercy? Is it not b the Lord will have it so? Now looke as wee him that hates sin as sin, that he hates all sin; that is meekned with Gods good pleasure: onething because of his good pleasure in i on the same ground will at least desire to st every thing. Suppose therefore it bee the good pleasure to deny thee mercy, I grant yo pray for it, yet with submission to the good the Lord, saying, the Lords will is good, but i evil, otherwise, thou hast no meeknesse in any that art not meekly subject to his will in every

3. The greatest pride that is in man, a here; for suppose the Lord should deny thee or water, or clothes, was it your duty to m now?, nay, was it not pride, if the heart not lye down, and say, Lord I am worthy i my bread pluckt from my mouth, and my c

in my back. Now if it be pride to murmur in the Lord denies you smaller matters, the offals his life, dost not thou see that its farre greater e for thee to sink and quarrell with him, if he des thee greater, and the things of another life? is ound to give thee greater, that doth not owe the least? Suppose a beggar murmur at thy r, if thou dost deny him bread, or a cup of drink, thou not account him a proud stout beggar? but ou givest him that, and then he quarrell & mur- at thee because thou dost not give him a thou- pound, or thy whole estate when he asks it, will not say, I never met with the like insolency? the d gives you your lives, blessed be his name, but ask for treasures of grace and mercy, thousands ounds, Christ himself, and all that he is worth, the Lord seems to deny you, and now you sink, grow sullen, and discontent, and quarrell, and mur at God, not directly, but secretly, and slyly, not the Lord now say; Was there ever such and insolency? And therefore as Christ spake himselfe, *Ioh. 12. 24. 25. A corn of wheat cannot unlesse it die first*; to know it, you shall never with Christ, unlesse you die and perish in selves, unlesse you be sown and lye under the s of your own wretchednesse, faith will never g up in such a soul. As 'tis in burnings, the fire t be first taken out, before there can be any hea- so this impatient spirit which torments the soul, t first be removed, before the Lord will heal thee

Consider the approaching times; I doe be- the Lord at this day is comming out to shake ations, all hearts, all consciences, all conditions, oteare and rend from you your choysest bles- peace, and plenty, both externall and internall ; for there is need of it, our age grows full, and

proud, and wanton, a mans price is fals in the ket, unlesse his locks and new fashions come him to the world. O consider when God contend all from you, then you may finde a need exercise of this duty; it may be the time is come wherein you shall have nothing to support hearts, you shall finde rest in no way but the know assurance of Gods love may quiet you what if the Lord take all your foundations away, what will you do then? what will you do then? as fore as *Zephany, cap. 2. 3.* having foretold of that day, cries unto his hearers, *Seeke meeke meeke of the earth; seeke meekenesse; So say you: for you will find all little enough.* (down from thy throne and be the footstool & hold of Christ Jesus, before the dayes of darkness come upon you; be content to be a cypher, a peeing-stone, the very offall of the world.

*Quest.*

But you will say, Wherein should I expect humiliation and subjection?

*Ans. I*

Be highly thankfull for any little the Lord *Lam. 3. 22. 23.* Be humble and judge thy self thy of nothing when the Lord denyes; and you shall finde the Lord Jesus ere long speeche unto you, and giving thee rest in his bowels that now art quietly contented to lie still at his

2.

For some helps thereunto.

1. Remember whose thou art, *viz.* the clay, and he thy Potter, and therefore may do thee *what he will, Rom. 9. 20.*

2. Remember what thou art, *viz.* a polluted soul, a kind of infinite endlesse evil, as I have observed the picture of thy own vilenesse in the damned in hell who are full, and shall through all time pour out all manner of evil, *Job 40. 3. 4.*

3. Remember what thou hast been, and

long thou hast made warre against Christ with all thy might, and heart, and strength; why should the Lord therefore choose thee before others, *Jer. 3. 5.* when as, (ask thy conscience) was there ever such a wretch since the world began as thou hast been?

4. Remember what thou wilt be : fit for no use to Jesus Christ, good for nothing, but to pollute his holy name when thou medlest with it; and why should the Lord take up such a *dry leafe*, *Esay 64* 6. and breath upon such a *dry bone*?

5. Remember how good the Lords will is, even when it crosseth thine; hee shall have infinite glory by all his denials to thee of what thou wouldst; hee shall gaine *that*, though thou losest thy peace and quietnesse, that good which thy foolish finfull will desires at his hand, *Iohn 12. 27. 28.* and if so, blessed be his name, let God live, but let man die and perish, that he may be exalted of vile man.

6. Remember the sweetest thou shalt have by this subjection to the Lord; nothing is mans crosse, but mans will; a stubborn will like a stubborn heifer in the yoke galls and fies the soule; *Learn meekenesse*, saith our Saviour, *of mee in taking my yoke on you, and then you shall finde rest.* Hell would not bee hell, to a heart truly humbled. Sometimes you finde enlargements, then you are glad : sometime none, then you sinke : sometimes you have hope of mercy, then you are calm : sometimes you lose your hopes, then the Sea works : when the Lord pleaseth you, then you are well, but if a little crosse befall you, then your spring is muddy, and a little thing troubles : Oh bee humble and vile in thine own eyes, and verily such uncertain fits of peace and trouble are done, and the dayes of all your mourning are now ended.

Use. 3.

Of thankfulness, to all those whom the Lord hath truly humbled: Time was, when the Lord first convinced you, that so long as you could rely on any shift, finde rest in any duties, you would lye down at Christs feet, now the Lord might leave you to have stumbled at that stumbling-stone, and to have stuck in those bushes, but you may be assured that the Lord will save you even then where you would not be saved by him: and especially take notice of two passages of Gods dealings with you wherein usually you finde matter of discouragement, rather then of acknowledgment of Gods goodness to you therein. 1. That the Lord hath withdrawn all feeling of any good, which it was once you felt, and that the Lord hath let out of the evill of your hearts then ever you imagined was in them, nay so much evill that you think is none like unto you, who have now no heart power to stir, think, desire, will, or doe any thing that is good: O bless the Lord for this, for the Lords way to humble, and empty, and make you poore; the Lord saw (though it may be you did not) that you rested in that good you felt, and so would be lifted up by these, and therefore the Lord hath broke those crazy crutches, tamished brought you down to nothing, made you like deserts; all the hurt the Lord aimeth at in this, is only to humble you, and though these desertions be bitter for the present, yet that by these he might make you good in your latter end: O brethren the Lord still stands at a stay and desires the *Corinthians* to consider, *You see your calling*, saith hee, *I Call you Not many mighty, not many wise, but things which are not doth he call, that no flesh might glory:* Lord, saith Moses, *Deut. 8. 2. 3. suffered thine want*, (that was the first) and then *fed thee, th*

Deut. 6.  
19.

might prove thee and humble thee, remember this, saith hee : So say I to you remember this mercy, that when the Lord makes you worst of all (not reall, but) in your owne eyes, that then the Lord is about this glorious work,

2. That the Lord hath kept you (it may be a long time too) from sight and sense of his peculiar love; one would wonder why the Lord should hide his love so much, so long, from those to whom he doth intend it; the great reason is, because there is in many a one, a heart desirous of his love, and this would quiet them, if they were sure of it : but they never came to be quieted with Gods will, in case they think they shall never partake of his love : but are above that, oppose and resist and quarrell with that, unhumbled under that, the Lord therefore intending to bestow his favour onely upon a humbled sinner, he will therefore hide his face untill they lye low, and acknowledge themselves worthy of nothing but extremity of misery, unworthy of the least mercy : The people of God, *Lam. 1. 16.* cry out that *the comforter which should refresh their soul was farre from them* : what was Gods end in this ? you shall see the end of it, verse 18. *The Lord is righteous,* (here the Church is humbled) *for I have rebelled;* or (as *Zaachias* reads it) *I have made his mouth bitter,* that the Lord speaks no peace to me, but bitter things. The cause is in my own self, and therefore if he never comfort me, nor speak good word unto me, yet he is righteous, but I am vile; and you will finde this certaine, that as the Lord therefore humbles that he may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the Lord aymes at, and will you not be thankfull ? why are you then discouraged when you finde it thus with you ? doe not see the Lord

4.

Lord never dealt thus with any as with me; si that; the reason then is, because the Lord seer had any such a high heart as thou hast; b be thankfull, that notwithstanding this, he w the pines to take it down.

Thus much for humiliation; I come now fourth and last, which is Faith.

### SECT. V.

*The fourth and last act of Christs power  
the work of Faith.*

**T**He Lord having wounded and humbled, and laid them down dead at his feet are now as unable to beleeve as they were to be their own soules; and therefore now the Lord raises them up into his own armes, that they lean a out the bosome of their beloved by faith. As *Joseph* had spoken roughly to his brethren, and by brought the blood of their brother to rebrance, and so had humbled them; and then contain no longer, but discovers himself to them, I am *Joseph* whom you wicked yet fear not; so doth our Saviour carry it to his Elect, when he laid them low: now is the season for him to advance the glory of his grace cannot now contain himself any longer; but is torn and taken away that vail of sin and of self from off their hearts, now they see the Lord in open face, even the end of that which was to be finished, 2 *Cor.* 3. The explication of this great is of exceeding great difficulty; nothing meaning then faith in a true Christian, because I by it, yet it is very little known; as children in the wombe, that know not that navill string by they principally live: I shall therefore be weary leaving larger explications, acquaint you with the nature of Faith, in this brief description of it.

Faith is that gracious work of the Spirit, whereby an humbled sinner receiveth Christ; or whether the whole soule cometh out of it selfe to Christ, for Christ and all his benefits, upon the call of Christ in his Word.

Before I open this particularly, give me leave to premise some generall considerations; Faith is the complement of effectual vocation, which begins in Gods call, & ends in this answer to that call; the Lord prevents a poor humbled soul, with his call, either not knowing how, or not able, or not daring to come; and then the soul comes, and hence *men called*, and *believing* are all one, *Rom. 9. 24.* with 33. Many a wounded sinner will be scrambling after Christ from some general reports of him, before the day and houre of Gods glorious and gracious call. Now for any to receive Christ, or come to Christ, before he is called, is presumption; to refuse Christ when called, is rebellion; to come and receive when called, is properly & formally Faith, and that which the Scripture stiles, the *obedience of Faith*, *Rom. 1. 5.* And now Christ at this instant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This *receiving of Christ*, or *comming to Christ* are for substance the same, though the words be divers; the holy Ghost useth to expresse one & the same thing in variety of words, that our feebleness might the better understand what he meaneth. And hence in Scripture, *believing, comming, receiving Christ, rolling, trusting, cleaving to the Lord, &c.* set out one and the same thing; and therefore it is no wonder if our Divines have different descriptions of faith in variety of words; which if well considered doe but set out one and the same thing: and I



doe conceive they doe all agree in this description I have now mentioned; I know there are some who tread awry here, whom I shall briefly note out, and so passe on to what we intend,

1. The Papiſts, with ſome others of corrupt judgements, at leaſt of weake apprehenſions among our ſelves, deſcribe Faith to be nothing elſe but a ſupernaturall aſſent to a divine truth, becauſe of a divine teſtimony: *Ex. gr.* to aſſent to this truth, that Chriſt is come, that he is the Sonne of God; that he was dead and is riſen again, that he is the Saviour of the world, &c. and to confirm this they produce *Mat. 16. 16. 1 Iohn 4. 3.*

*Anſw.*

It is granted that this aſſent is in Faith, for Faith alway hath reſpect to ſome teſtimony; for man by his fall hath loſt all knowledge of divine and ſupernaturall truths; hence God reveales them in his word; hence Faith ſees them and aſſents to them, becauſe God hath ſpoken them: to ſee and know things by viſion, is to ſee things in themſelves intuitively and immediately; but to ſee things by Faith is to ſee them by and in a teſtimony given of them, *Iohn 20. 20. Blessed is hee that hath not ſeen, (i. e. Chriſt immediately) but beleeveth, i. e. his teſtimony, and on him in it; this aſſent therefore is in Faith (for we muſt believe Chriſt before wee can believe in him) but this comprehends not the whole nature of Faith; I mean of that Faith we are now ſpeaking of, viz. as it unites us to Chriſt, and poſſeſſeth us with Chriſt. For,*

1. This deſcription placeth Faith onely in the underſtanding, whereas 'tis alſo in the will, as the words *truſting, rolling, &c.* intimate.

2. This aſſent is meerly generall, without particular application, which is ever in true Faith, *Gal. 2. 20.*

3. This

This is such a faith, as the devils may have, *Mat. 2. 19.* and reprobate men may have, *2 Pet. 2. 1.* *Heb. 10. 26.* There is a wilfull refusing known truth.

It is the Papists aym to vilifie faith hereby, scribing it by that which is one ingredient in : excluding that which is principall; thole phra- : refore of *believing Christ is come in the flesh,* *Mat. 4. 3.* and that *he is the Sonne of God, Mat. 6.* as if this were the only object to faith, are : to be understood exclusively, excluding other : of faith, which the Scripture in other places : lown clearely ; but inclusively, as supposing : to be contained herein : for as we in our times : ibing faith by relying upon Christ for salvati- : oe not exclude hereby our believing that he is : lesiah; but we include it, or suppose it, because : not now questioned, the truth of the Gospell : ; so abundantly cleared ; so in those times, they : ibed Faith by one principall act, to believe that : as the Son of God , and come into the flesh, : use this was the main and principall thing in : lion then : and if the Lord had not set our faith : her acts in Scripture, we should not vary from : ompasse in such expressions in the Word in : dayes : for their faith then, is exemplary to us : ; because the Word doth more fully set it out : ore speciall acts, hence wee set it out also by : ; for 'tis evident, as the Jewes did believe in a : iah to come, so they did also believe, and look : ll good from him, *John 4. 25.* *Hee will teach* : *things when he comes* : and therefore their : did not confine it self to that historicall act that : ssiah should come, or that this was the Messiu- : ur they did expect and look for all good from : And hence the Apostle expounding this say-

Rom.  
10.9. 10

ing, viz. believing that Christ is dead and risen againe, we shall hereby be saved : *If thou believ* (saith he) *wit thine heart this truth, thou shalt be saved.* Now to believe with the heart, as it not exclude assent, so it necessarily includes the will and affections in relying upon him, comming to him. And hence, when Peter made that confession, *Act. 16. 16.* Christ tels *Thou art Peter*; i.e. a stone resting upon the (as some good Interpreters expound it) and therefore Peters faith did not exclude these principles of resting on Christ, cleaving to Christ, did include and suppose them.

2. Some run into another extreame, and say faith nothing else, but a perswasion or assurance that Christ dyed for me in particular, or that mine. That which moves some thus to think, universal redemption by the death of Christ; know no ground or bottom for faith but this Proposition, Christ dyed for thee, and hence makes redemption universall : And hence the Armenians boast so much of their *Quod unusquisque se credere, &c.* But 1. This is a false bottom Christ hath not dyed for all, because he hath prayed for all, *Iohn 17. 2.*

2. This is a sandy bottom and foundation when a Christian rests upon, it shakes under when the soul shall think, though Christ hath died for me, yet no more for me, then for Judas, or thousands of reprobates now in hell. Indeed after a Christian is bound to beleeye it, as Paul did. *2. 20. 1 Cor. 15. 1. 2.*

I conceive therefore these holy men of ours have described Faith by assurance, have not so much aimed at a description of what Faith is in it self, possesseth us with Christ; but of what degree

ent it may be, and should be in us; they describe erefore by the most eminent act of it, in full assurance: and therefore consult with the Authors of description, and enquire of them, Is there no bring mixt with faith? Yes, say they, mans btings sometimes are even unto a kinde of de- re, but then (say they) it should not be thus. The pists commend doubtings, and deny assurance, ze faith in a general assent; our champions that re to wrastle with them, maintained it to be a par- lar application, (and not only a generall assent) l that with a full assurance of perswasion, which ng the most eminent act of faith, excludes not o- r inferiour acts of it, which as they are before it, may possesse the soul with Christ without it. Al- ough with all, it is certaine, that there is no true h, but it hath some assurance, of which afterward. Let me now come to the explication of the de- pition given, where note these five things.

1. The efficient cause of Faith, it is a work of the Spirit.
2. The subject, or matter in which it is feared, viz. the soule of an humble sinner.
3. The forme of it, viz. the comming of the whole soule to Christ.
4. The end of it, viz. for Christ and all his benefits.
5. The special ground and meanes of it, viz. the Call of Christ in his Word.

1. The efficient cause of Faith,

Faith is a gracious work of the Spirit of Christ, : Spirit therefore is the efficient cause or princi- ll workman of Faith; the Spirit doth not be- ve, but causeth us to beleeve; 'tis not *princi- um quod*, the principle which doth beleeve, but *incipium quo*, the principle by which we doe; the

[souls

souls of all the Elect (especially when humbled of all other things, most unable to beleeve: nay as before compunction and humiliation, Satan the soul captive chiefly by its lusts and sins; so when the Lord hath burnt those cords, and broken those chaines, all the powers of darknesse strent themselves, and keep the soul under mightily, but in belief. What doe you tell me of mercy? (saith the soul) 'tis mercy which I have continually refused desperately despised; why doe you perswade me to beleeve? Alas! I cannot; 'tis true, all that you say is true, if I could beleeve, but I cannot. I seek Christ, I cannot come at Christ, I seek him in the meanes, but he forsakes me there, and I am left God desolate; and here beloved, the soule hath formerly so many excuses for its sin, as now in clouds of objections against beleeving; therefore it takes fast hold of the soules of all the Elect, and drawes them unto Christ; and therefore it is called *the spirit of faith*, 2 Cor. 4. 13. and that by an omnipotent and irresistible power, *Esay 53. 1. hath beleeved? & to whom is the arm of the revealed?* that the soul must and shall beleeve. *Compell them to come in*, saith the Lord of the power, *Lucke 14. 23.* This the Arminians will not beleeve, for (say they) the Question is not, Whether we are enabled to beleeve by grace? but, Whether it be after this manner, and by this meanes, *modo irresistibilis?* Consider therefore these reasons, to clear this point,

Rom. 8.  
28.

1. Whence doth our call and comming to Christ arise, but from Gods immoveable and unchangeable purpose? the Lord therefore must either his purpose, or prevail with the soul to beleeve over-power the heart thereunto.

2. Is not Christ Jesus bound by office and

mise to the Father to bring in all his lost scattered sheep, that so the Father and he may be glorified in them? *Iohn 10. 16. Other sheep I have, those I must bring home, and they shall hear my voice.* You that complaine you cannot beleeve, say that you have no heart to beleeve, the Lord must fetch you in; and you shall hear the Bridegrooms voyce with joy.

3. Is not the act of beleeving wrought by a creating power? *Eph. 1. 9. Eph. 2. 10. Esay 57. 18. 19. I create the fruit of the lips peace, peace to him that is near, and as far off:* and is not a creating voice irresistible, though there be nothing for it to work upon? so though you have no ability, heart, head, or strength to beleeve, yet the Lord will create the fruit of the lips of Gods Messengers Peace, Peace.

4. Doth not the Lord let in that infinite and surpassing sweetnesse of grace, when he works the soul to beleeve, standing in extreame need of that grace, that it cannot but come & cleave to it? *Psa. 63. 2. 3 I long to see thee, saith David, for thy loving kindness is better then life;* it is impossible for a man to cleave to his life: much more to that which is better then life: the light is so clear, it cannot but see and wonder at grace; the good is so sweet, it cannot but tast and accept what God so freely offers; and therefore the poor Canaanitish woman, *Mat. 15.* could not be driven away, though Christ bid her in a manner be gone; but she made all the objections against her arguments for her (as usually faith doth, when under this stroak of the Spirit) *The violent take the Kingdome of heaven by force;* the Spirit puts a necessity upon them, and irresistably over-powers them, and this is the cause of it.

And is not this matter of great consolation to all those who feel themselves utterly unable to beleeve? you

*Psa. 36.  
7.*

N. D. M.

you think the Lord would give peace and patience and mercy, if I could believe; Oh confide Lord hath overtaken in the Covenant of Grace worke in all his the condition of the Covenant well as to convey thee good of it. *Ier. 31. 31. 33. 34.* He hath done this for others by an irresistible power, *Heb. 12. 1. 2.* Looke up to Jesus the author and finisher of your faith, hee came out of Fathers bosome, not only to give life by his death but to enable his to eat and close with him by life that they might never dye, *Iohn 6. 50.* so that he may work it in thee; it is true also, he may not, is unspeakable comfort to consider, that if the Lord had put it over unto thee to believe, it is certain thou shouldst never have believed, but now the work is put into the hand of Christ; that which is impossible to thee, is possible, nay easie, with him; he can apprehend thee, when thou canst not apprehend him; this is exceeding sweet when thy body is sick, & thy heart is desolated, incredible things to be believed, are accomplished, an impossible work to thy weakness is effected, upon pain of Gods curse & most unspeakable wrath; to consider it is not in me, but in the Lords own hand, and it is his office, his glory to work it; and as the Apostle speaks, *to shew mercy unto all that are shew up, not only under sin, but also under ignorance*; *Rom. 11. 32.* But why hath the Lord made thee feel thy inability to believe? truly the end of all our wants is not to make us sin and shift for our selves but to ask and seeke for supply, and the end of the continuance of those wants is, that we should continue to ask and seeke. And dost thou think thou shalt seeke to the Lord by his own hand to create faith in thee, fetch thee in, and will not the Lord take his time to work it? *He that believes, saith the Apostle, 10. 11, shall not be ashamed; why so? because*

d, saith he, *who is over all, is rich unto all that*  
*upon him, ver. 12.* If thou hast not a heart, shut  
 om asking of it, the Lord who hath power, hath  
 a heart shut up towards thee from working it.  
 ut withall be thankfull exceedingly, all you  
 se hearts the Lord hath drawne and overcome;  
 me to his owne people the Jewes, and would  
 ave gathered them, but they would not, and  
 efore he forsook them, and left their habitations  
 late; Oh how oft would the Lord have gather-  
 ou, and you would not! yet the Lord hath not  
 taken you, but called you in whether you would  
 o; the Lord hath taken many a man at his first  
 d, and left him at the first repulse, shaken off  
 lust of his feet against him presently, *Mat. 10.*  
 without any more intreaties to accept of mer-  
 yet thou hast not onely refused, but even crucy-  
 the Sonne of God, yet he hath not been driven  
 thee, but his bowels have been oft kindled to-  
 er, when hee hath beene ready to give thee up:  
 n thou hast beene under the hedges, and in the  
 wayes that lead to death, and didst never think  
 him, nor didst desire him, yet he hath compelled  
 to come in; he hath made thee feel such an ex-  
 m need of him, and made himselfe so exceed-  
 sweet, that thou hast not beene able to resist  
 ove, but to cry out, Lord thou hast overcome  
 with mercy, I am not able to resist any more,  
 which is more wonderfull, when thou hast  
 ie gathered, and gone from him, and lost thy  
 and him also againe, and it may be hast been  
 nded at him; yet he hath gone before thee into  
 lee, and gathered thee up when thou hast been  
 water spilt upon the ground; what should bee  
 cause of this, but onely this? the worke of  
 lies upon him, both to begin and finish; he must  
 K gather



gather in all his lost sheep, and therefore he hath forth an irresistible power of his Spirit upon heart, which must carry thee captive after him.

*Object.*

I am afraid my faith hath been rather presumption, a work of my own power, then faith wrought by the Spirits power; how may I discern that?

*Answer, I*

If you are wrapt up in Gods Covenant, if promise be actually yours, it is no presumption to take possession by faith of what is your owne; thou seriously will Christ, and resolve never to the Lord rest, unill he give thee rest in him? see, *Rev. 22. 17. Whosoever will let him, take the water of life.* Dost thou thirst after Christ? read *Esay 55. 1. 2. 3. John 7. 37. If any thirst, let him come unto me and drinke.* What Christ saw their faith, *Mat. 9. 1. 2.* What he? *Son be of good cheere, thy finnes be forgiven thee by the word signifies, be confident.* It is no presumption to beleve pardon of finnes now thou art come unto me, not onely for the healing of thy body, especially for pardon of sinne. It is the great fault of many Saints, when they doe thirst, and beleve come to Christ, and so are under the promise of grace; yet they thinke it presumption now to take possession of all those Treasures be in Christ, but looke that the Lord should make them feeble, and then they will beleve; whereas faith should now receive and drink in abundance of the fulnesse of Christ: shall it be accounted presumption for any man to eat his own bread, drinke his own drink, and put on his own cloath? the promise makes Christ and all his benefits thine own, therefore it is no presumption to apply them.

2.

Suppose you cannot finde your selfe within promise, and you see no reason to beleve, and you have the Lords call and command to helpe

you now in conscience and obedience to this  
mand, or to Gods invitation and intreaty in the  
pel, beleve, because thou darest not dishonour  
I by refusing his grace? thou dost therefore ac-  
of it, this is no presumption, unlesse obedience  
refumption; nay, the most acceptable obedi-  
which is the *obedience of Faith*, *Iohn 6. 38.*  
what was the ground on which those 3000. be-  
ed? *Acts 2. 38. 39. &c.* Peter said, *Repent*  
*you may receive remission of sinnes*; now what  
wes? *they that gladly received the word, were*  
*ized*: O that word, *repent*, i. e. as *Beza* ex-  
nds it, return to God and come in, was a most  
t word to them, and therefore they received it;  
was no presumption, either for *Peter* to exhort  
to repent, or for them to take the Lord (as that  
man said) at his first word. I know there is  
jection to the Gospel arising onely from flay-  
are and carnall hopes, *Psal. 66. 3. Psa. 18. 44.*  
nay be in presumptuous reprobates, but there is  
jection arising from the sense of the sweetnesse  
exceeding goodness of Gods call and promise,  
*1 Io. 2. 3.* As a woman that is overcome with  
ords of her loving suitor, the man is precious,  
ence his words are very sweet, and overcome  
art to thinke, why should such a one as I be  
upon, by one of such a place? it is no pre-  
tion now, but duty to give her consent: so it is  
when the Lord is precious and his words [Oh  
me, O come to me] are exceeding sweet; and  
pon out of obedience gladly yields up it selfe  
Lord, takes possession of the Lord, this is no  
presumption, then to sanctifie a Sabbath, or  
y, or hear the Word, because the Lords com-  
ls are herein very sweet.

Repentance accompanies Faith, 'tis no pre-

K 2

sumption

3.

3.

sumption to beleeve; Many know the sin, a beleeve in Christ, trust to Christ, and there of their faith; but what confession and so sin; what more love to Christ followest truly none; nay their faith is the cause I have none; for they thinke, if I trust to Christ, he will doe it, and there is an end of businesse. Verily this hedge faith, this braile that catches hold on Christ, and pricks and Christ by more impenitency, more corruption, is meere presumption, which shall be burnt up, and destroyed by the fire of Gods fire. Fie upon that faith that serves onely man from being tormented before his sins would be your sorrows, but that you rest you. But if faith be accompanied with patience, mourning for sinne, more esteem of grace in Christ, so that nothing breaks more then the thoughts of Christs unbelieve to one so vile, and this love makes much, and love him the more; as thy sinne setteth, so thou desirest that thy love may encrease now the streame of thy thoughts runne, mayest live to him that dyed for thee.

*Maries* faith, who sat at Christs feet washing them with her Teares, and *much, because much was forgiven*; where she was accounted a presumptuous woman; and Christ himselfe suffered in his suffering of her to come so neare unto the Lord himselfe clears her therein, and justified before God and men: many a poor man thinks, If I should beleeve, I should be and spin a spiders web of Faith out of bowels: and hence you shall observe, that beleeving stops up the work of repentance,

and love, and all chearfull obedience in them; and on the contrary, if they did beleeve, it would bee with them as themselves thinke many times, If I knew the Lord was mine, and my sinnes pardoned, Oh how should I then blesse him, and love him, and wonder at him ! how would this breake my heart before him ! &c. Now I say, let all the world judge, if that which thou thinkest would be presumption, be not rebellion, because it makes thee worse, and stops up the Spirit of grace in thee. Whereas that Faith which lets out those blessed springs of sorrow, love, thankfulness, humbleness, &c. what can it be else but such a saving faith as is wrought by the Spirit, because it lets in the Spirit more abundantly into a dry and desolate heart ?

## 2. The Subject or matter of Faith.

This is the second thing in the description of Faith, the soule of an humbled sinner is the subject or matter of Faith. I doe not meane the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that wherein Faith is seated. I meane also the habit of Faith, not the principle of it; for that is out of man in the Lord Jesus, who is therefore called *our hope*, as well as *our strength*; the soule therefore is the subject of Faith, called *the heart*, *Rom. 10. 9.* compared with *Matth. 6. 21.* for we cannot goe or come to Christ in this life without bodies, we are *here absent from the Lord*, *2 Cor. 5.* but the soule can goe to him, the heart can be with him, as the eye can see a 1000 miles off, and receive the species or image of the things it sees into it, so the soule enlightened by faith, can see Christ afar off, it can long for, choose, and rest upon the Lord of life, and receive the lively Image of Christs glory in it; *2 Cor. 3. ult.*

If Christ were present upon earth, the soule the body ) onely could truly receive him; C comes to his Elect onely by his Spirit, and f our spirits only are fit to receive him and close him; thousands hear Christ outwardly, th wardly are deafe to all Gods calls, their spirit not, tast not, feele not; it is therefore the *soule* t the subject of Faith: and I say it is an *humbly* pty soule which is the subject; for a full, proud ken spirit cannot, nay will not receive Christ, : have ptoved; and therefore *Luke 14.* the serv commanded to bid the *poor, halt, and blind, lame to, come in*; they would not make excu others did: they that were stung to death with *Serpents*, were the only men that the *brazen Se* was lifted up for them *to looke upon*, and to be led, *Iohn 3.14.* and therefore the promise do run, *If any man have wisdom let him aske it; any man want wisdom, I am. 1. 5.* so if any want light, life, want peace, pardon, want and his Spirit, let them aske, and the Lord wi away with your money if you come to these to buy, and take *freely*; *If any man would b let him be a foole*, (saith the blessed Apostle) pty nothing; a soul in a perishing, helpleffe, h condition, is the subject of faith; such only se need of Christ, are glad at the offer of Chri: therefore such only can and will receive Chri come unto Christ by faith; and truly if we h hearts, the consideration of this might be gr great comfort and confidence unto all Gods whose soules come unto Jesus Christ, for tha was in *Thomas, Ioh. 21.* is in all men natur we could see Christ with our eyes, and feel hi our hands, and embrace him (as *Mary* dic our arms, if we could hear himself speake, w

believe as they said, if hee will come from the  
*Je*, so we say, if he will come downe from hea-  
 ven unto us, we will *then* believe; if we want  
 we feare wee may be at last deceived, because  
 want sense, and cannot come to close with our  
 and hands the objects of our faith; but Oh con-  
 this point, wee are made partakers of Christs  
 and salvation by him, onely, yet certainly by  
 , Now this faith is not by seeing him with our  
 coming near to him with our bodies, but com-  
 o him with our soules; the soule is the seat of  
 . Now this you may doe, though you never  
 saw him, *whom though you see not, yet beleeve*  
*on rejoyce*: this coming of the soul to Christ,  
 make a firmer union between thee and Christ,  
 fthou wert bodily present with him in Heaven.  
 many touched and crowded him, that never  
 truly united to him, or received vertue from  
 n. If our soules were in the third Heaven with  
 t, who of us would then doubt of our portion  
 I tell you if our soules goe out of sin and selfe,  
 Christ Jesus, and there rest, this makes you  
 r to him, then if your soules were under his  
 in the highest Heavens. The poore Sea-man  
 he is near dangerous shores, when he cannot  
 own to the depth of the Sea to fasten his Ship,  
 he can cast his Anchor twenty or forty fathom  
 and if that holds, this quiets him in the storm  
 ies; when we are tossed and cannot come to  
 t with our bodily presence, yet if our soules  
 ome, if our faith our anchor can reach him, &  
 s to him, this should exceedingly comfort our  
 w, and where should my soul come to Christ,  
 s now absent from me?  
 ift comes to you in his Word and Covenant

Act. 10.  
43.

1 Pet. 1.  
8.

John 6.  
64. 65.

Heb. 4.  
18. 19.  
20.

Object.

Answer-

of Grace, there is his Spirit, his truth, goodness, faithfulness; receive this, you receive him; embrace this, you embrace him; as among our selves, see great estates are conveighed and surrendered Bond and Writings. *Acts 2. 41.* When they received *the word*, they received *Christ*, *John 1: If my words abide in you, i.e. If I abide in you my words, you shall be fruitfull.*

Heb. 11  
11.

By the Word let thine eye pitch upon the person who do not onely account the Promise true, but with *faith*, account *him* faithfull who hath promised; then let thy heart roll it selfe upon that grace & faithfulness revealed in this word, lean upon the bosom of this beloved: and thus the soule by the chariot wheels and wings of the Word, is professor of Christ in it, and carryed up to Christs Crosse, as dying, *3. 1.* and from thence to his glory in his kingdom, *Heb. 10. 19. 12.* As a man that gives a great estate by some writing to us, wee beleve it as if we were present; and by this wee doe not only beleeve the writing to be true, but the man to be faithful, loving to us; and hereupon our hearts are carried after the man himself, though afar off from us, we ascend to Christ in the cloud of faith; as *Joseph*, though he could hardly beleve, yet as soone as he was perswaded *Joseph* was yet alive, his spirit presently revived, & it was immediately with him, for his body came to him: so 'tis with faith; thou goes unto Christ, before our bodies & soules both together shall have immediate communion with him.

### 3. The form of Faith.

This is the third thing in the description of Faith, the coming of the whole soul out of it self unto Christ, is the form of Faith, and that wherein the life and substance of it consists, & which doth difference it from all other graces of the Spirit. The first act of fa-

tes us to Christ, is not assurance that he is mine, coming to him with assurance, and hereby he come mine. *Come unto the waters, and so buy and milk, i. e.* now make them your own. The *ry and heavy laden* shall not have rest, unless come to Christ for it. Faith doth nothing for (for that is the law of works) it only receives him hath done all for it, it comes out of all it hath or (like *Abraham* that left his servants behinde when he went up to God in the Mount) unto ist for life. Conceive it thus; *Adam* had a prin- e and stock of life in himselfe, in his own hand, therefore was to live by this, to live of himself, & himselfe, and therefore had no need nor use of ; he lived by the law of works; which the Apo- ers in a direct opposition to the Law of Faith; *Adam* being now fallen, hath lost his life, and be- e not like the man that fell among thieves be- *Jerusalem & Jericho*, stript, wounded, & half l, but *wholly dead*, *Eph. 2, 1.* so that let any man life from himself, it's impossible he should live: f there had been a law that could have given life, righteousness should have been thereby, *Gal. 1.* Hence it followes, If any man will have life, must goe out of himselfe to another, *viz.* the d of life for it, *Iohn 5. 40. Iohn 6. 27. 28. 29.* ow observe it, this very coming, this very moti- of the soul to Christ, (a grace which *Adam* nei- had, nor had power to use) is Faith; the Spirit of ist moving or drawing the soul, the soul is thence red, and comes to Christ, *Iohn 6. 64. 65.* The by sin is averted from God, and turns his back n God; the turning or coming of the soul (not o duties of holinesse, for that is obedience pro- y, but) unto God, in Christ againe, is proper- nd formally Faith. All evill is in mans selfe, and

Isa. 55. 1

1. 2.

Mat. 11.

28.



and from himselfe; all mans good is in C  
and from Christ. The souls of all Gods elect,  
these things, forsake and renounce themselw  
whom & from whom is all their evil, and con  
to Christ, in whom, & from whom is all their  
This motion of the soule between these extre  
through that vast & infinite distance that is bet  
a sinfull wretched man, and a blessed Savio  
faith; for by faith principally we *passee from  
to life, Ioh. 5. 24.* The soul of a poore sinner we  
ed and humbled; sometime knowes not Christ  
then cries out, as those, *Acts 2. 37. What shall  
Whicher shall I go?* sometimes dares not, som  
cannot, it hath no heart to stir or come, it the  
looks up, and longs, and goes unto the Lord to  
it, like poor Ephraim, *Ier. 31. 18. Oh turn me  
and then I shall be turned, Lam. 5. 21.* and  
lowest and least degree of Faith. But at some  
time, the soul mourning for want of the Lord  
Lord comes unto it with great clearnesse, glor  
sweetnesse of grace & peace; and hence the sou  
not but come & close with him, and cry *Rabon*  
say, Oh Lord, it is thy good pleasure to have re  
to such a clod of earth, to tender such riches of  
to one so unworthy, and to bid, nay to beleeve  
to come & take? Lord behold I come: This is  
Would you have a proof of it? Consider the  
these particulars, 1. Consider these Script  
*Ioh. 6. 35. I am the bread of life, hee that co  
to me shall never hunger, and he that beleeve  
me shall never thirst.* Where you see commu  
Christ and beleeving in Christ are all one. So  
*7. 37. In the last day of the feast the Lord C  
cries out with much vehemency, If any man t  
let him come unto me and drinke.* Now in the  
*ver. 38.* our Saviour expounds this coming; fo  
he, *He that beleeueth on me, out of his belly, &c.*

to come to Christ, as upon this to drink in of  
 its fulnesse, is believing in Christ. So *Heb. 11.*  
 the Apostle saith, *Without faith it is impossible  
 please God;* and then in rendering the reason of this,  
 shewes what he meant by *faith*, viz. to be our  
 going unto God, upon a double testimony, *believe-  
 first that he is, secondly, that he is a rewarder  
 of them that seeke him diligently,* or (which is all  
 one) who do come unto him. So *Ioh. 1. 12.* *So man-  
 y have received him, (which is all one with coming)  
 that he hath adopted them as sons, even to them that believe  
 in his name.* And hence we shall observe, that the  
 scripture doth not attribute our righteousness & life  
 to our believing of Christ, but to our believing on  
 Christ, in Christ, (a phrase peculiar to heavenly lan-  
 guage, and therefore not found in any humane Wri-  
 ting) because it is not the bare believing of a testimo-  
 ny that saveth us, unlesse we so believe it, as to be-  
 lieve in Christ which cannot be but by coming to  
 him, and as it were in him, or into him, our union  
 with Christ being made compleate hereby.

. That upon which the Lord promiseth life, and  
 salvation, and mercy, cannot be works, but faith,  
*Heb. 11. 6.* but throughout all the Old  
 Testament, the Lord promiseth life and  
 salvation to commers to them that return, *Ier. 3.*  
*Ex. 33. 10. Joel. 2. 12. 13. Heb. 7. 25. Ioh. 5. 40.*  
 If unbelief be nothing else but a departing from  
 God, faith can be nothing else but a coming unto  
 God: but that is the nature of unbelief. *Heb. 3. 12.*  
*6. 10. 38. Ioh. 6. 64. 65. 66. 67. 68. 69. Ioh. 12.*  
*38. 39. 40.* The Lords great plot is to gather all  
 elect under the wings of Christ, *Matth. 23. 37.*  
*5. 1. 9. 10.* and therefore calls them to come un-  
 der them by the voyce of the Gospel. The coming  
 under them therefore can be nothing else but faith,  
 the

the proper obedience to the Gospel, as worke under the voyce of the Law. Thus Faith is the bringing of the soul to Christ. But you will say, Did many come to Christ that were never saved by

Yes, many came to him with their bodily sense, that were excluded from him, *Iohn 6. 34*

But you will say, Doe not many mens souls come are not many mens hearts moving towards Christ and yet excluded from Christ? Doe not many Lord, Lord? are not many enlightned and take this heavenly gift, and yet fall away? I confess very true; and therefore it is set down in this definition of Faith, that it is the coming of the whole soul unto Christ. Never did any yet come to Christ and receive him with their whole soules, with their hearts, but they had fruition of him, and benediction by him; Faith therefore is not the coming of the soul, but the coming of the whole soule Jesus Christ; and this you may be established in these grounds.

1. The Scripture expressly calls for this, *Pro. Trust in the Lord with all thy heart, Acts 8 If thou beleevest with thy heart thou shalt be saved. Joel. 2. 13. Turne unto the Lord with all hearts, Jer. 29. 13. You shall finde the Lord: you seeke him with your whole hearts.* As when we have a great gift to bestow, and we ask a poor man to whom we intend to give it, whether hee will accept of it or no? Yes, saith he, with all my heart. 'tis here, the Lord asks those he intends to bestow his Son upon, and saith to them, You have lived long without him, and thus long abused him, you now have him, and accept of him? Yes, I with all my heart; this is all the Lord requires. If the Lord require no more of me, but to come? Is this voyce is most sweet, I come with all my heart. I come.

2. Because Christ is worthy of the whole heart, *all* must bee sold away to buy this field, this treasure, Mat. 13, 44. *He that loveth father or mother more then me, is not worthy of mee.* A filthy lust, a base harlot hath had thy whole heart, and dost thou thinke the Lord Christ will have it divided? is not one heart too little for him? are not ten thousand soules too few to embrace him, or cleave to him? 3. Because without this your coming to him is but fained, *Ier. 3. 10 They return to me not with their whole heart, but fainedly,* To cleave to Christ and a lust, to Christ, and a proud heart, cannot be unfained Faith, to goe to your lusts in time of peace, and fly to Christ in times of extremitie, is damnable hypocrisie. When conscience troubles you, you then goe to Christ to ease you, and when your unruly wills and lusts troubles you, you goe to the world to ease you, and so your hearts are divided, and you come not wholly and onely unto Christ for rest. Beleeve it, it is such a Faith by which you may, as *Samuel* did on *Sauls* garment, take hold of him, but the Lord will never take hold of you. Set a branch in the stock, if it stayes loosely in it, it will wither in time; and this is the great cause of withering Christians, and of so many Apostates in these evill times. Those that came to Christ, *Iohn 6.* and followed him for a time, but afterward fell away, *ver. 66.* what was the reason of their fall? *viz.* when they were offended at Christ, they knew whether to go from Christ; but what saith *Peter*? *Lord, Whither should we go?* *ver. 68.* If you lay the pipes that are to convey water from a full fountaine, but one foot, or one inch short of it, there cannot bee any water derived from thence. Oh beloved, what is the reason, that many a mans faith doth him no good, derives no life, spirit, bloud, efficacy, peace, power from the Lord Jesus?

Psal.  
62.5.

is it because Christ is a dry Christ, and unwill communicate? No, no, the wound is in their that pipe is laid but halfe way to him, they ta foot short of him, their souls come, but their souls doe not come to him, and hence they reach Christ; they lye not in Christ, and the receive not from Christ, Christ is precious, there souls come) but not exceeding precious, *en masse* it selfe, as the word is, 1 Pet. 2.7. (he whole soul doth not come) they cleave to Christ upon Christ, (here their souls come) but cleave not to Christ only, (thus their whole soul not come.) 4. If the whole soul by unbelief from God, then the whole soul must return come again unto God

Psal. 81  
12, 13.

5. If the want of this be the great cause why are rejected of God, then the whole soule must turn to him: but this is the cause why all men the meanes are rejected of God. *Israel would of me, i. e.* would not be content alone with would not take quiet contentment in me, (Hebrew word signifies) the Lord was not good enough for them; but their hearts went out him to other things, and therefore the Lord *them up to their own hearts lust, and they walk their own counsels.* The woman that forsake guide of her youth, and sets her heart as much other men as her husband, is an Adulteresse which only she shall have a bill of divorce.

6. Because as the Gospel first reveales Christ the minde, and then offers him to the will, so which runs parallel with the Gospel, first Christ, (there the mind, one part of the soul, out) then receives Christ gladly, (there the part, the will, goes out) & so the whole soul con Christ. The Gospel comes to all the Elect, fi

learnes & evidence of the truth of it, 1 *Thes.* 5. 11. which the understanding assents, and is persuaded of; secondly, in great grace and goodness, in beauty and sweetness, *Lam.* 3. 24. with the will is drawn, & so the whole soul comes to Christ: for the Gospel is not only true, but glad to all the elect, especially when humbled at heart, 1 *Tim.* 1. 15. *in whom*, saith the Apostle, *1. 12. 13. you beleeved, after that ye heard the word of truth*, (there is the object of the understanding) *the Gospel of your salvation*, (there is the object of the will) so that the soul is drawne to Christ in the work of faith, that understands how *liberum arbitrium* may be in two faculties, must not wonder, if one grace be in both faculties of understanding & will; no can be compleatly seated in divers faculties, actually, and imperfectly it may; the work of faith is not compleat, when the understanding is only to see & wonder at the mystery of mercy in the Gospel; but when the will adheres & clasps that infinite and surpassing good it sees, then is it effected and not before, *Ioh* 6. 40. And this is the reason why saving faith (as it is called) doth not only to a bare testimony and assent unto it, as the faith doth; because in the Gospel not only truth is propounded to the mind to assent unto, but an infinite and eternal good is offered to the heart and will of man to embrace, and thence it is that it is not sufficient for a Christian to beleeve the Gospel, or to beleeve Christ, but he must also beleeve in God, or else he cannot be saved; the object of being saved of him being *verum*, or truth; the object of being saved second, *bonum*, or good: take heed therefore, O lost sinner, undone in its owne eyes for ever, knowing what to do, unless it be to lye down, and

and lye still at Gods feet as worthy of ne  
but hell; what doth the Lord now doe? the  
Christ by his Gospell first lets in a new  
and it sees the Lord Jesus there bleeding  
its eyes, and held forth as a propitiation to  
beleeve, to all that come to him; the mine  
this my stery, this exceeding rich grace and free  
cy, and thinkes happy are they that share in this  
cy, but will the Lord look upon such a nothing  
can such infinite treasures be my portion? the  
therefore calls and bids him come away and en  
to the possession of it: Thy sins indeed are  
saith the Lord, yet remember, bloud-thirsty  
*nassah*, persecuting *Paul*, was pardoned; N  
member my grace is free, for whole sake I  
thee: I beseech thee to come in, thy wants i  
are many, yet remember that thou hast the  
the more need & more cause to come, and that  
that have made thee empty & poor on purpose  
thou mightest come: it is true, I have an eterna  
pose to exclude many thousands from mercy  
my purpose is unchangeable, never to cast of  
that doe come for it; I never did it yet, I will n  
it unto thee, if thou dost come: it is true many  
presume, yet it is no presumption, but duty to  
my great command; and it is the greatest sin d  
ver thou didst, or canst commit; now to reje  
and refuse this grace: come therefore poore, w  
lost, undone creature. Here upon the heart an  
come, and rest, and roll themselves upon these  
cls, and there rest, thus the whole soul comes, &  
I say again is Faith. Just as it is with the load-  
drawing the iron, who would think that iron sh  
be drawn by it? but there is a secret vertue co  
from the stone which drawes it, and so it come  
is united to it; so who would think that ever su

iron heavy earthy heart should be drawne unto Christ? yet the Lord lets out a secret vertue of truth and sweetnesse from himself, which drawes the soule to Christ, and so it comes.

May not the consideration of this bee of great consolation to those that want assurance, and therefore thinke they have no faith? Oh remember that if thou comest unto Christ, as that poore woman of *Canaan*, shee had no assurance shee should be helped of Christ, nay Christ tells her to her teeth, that hee would not cast *childrens bread* to such dogs, yet shee came to him, and looked up to free mercy, and claspt about him and would not away; you will say, Was this Faith? yes, our Saviour himselfe professeth it before men and Angels, *Oh great is thy faith, Matth. 15. 28.*

So I say unto all you poore creatures whom the Lord hath humbled, and made vile in your owne eyes, unworthy of childrens bread as dogs; yea you look up unto, and rest upon mercy with your whole heart; this is precious Faith in the account of Christ.

But how shall I know when the whole soule comes to Christ?

When the eye of the soule so sees Christ, and the heart so embraceth and resteth upon Christ, as that it resteth in Christ, as in its portion and all-sufficient good: many rest upon Christ that do not rest in him, that is, that are not abundantly satisfied with him; and hence their souls go out of Christ to other things, and hence their hearts are divided between Christ and other things; O fear this, saith the Apostle, *lest there being a promise lest us of entering into his rest, any of you fall short of it*; for (saith he) *we that have beleevd do enter into rest, ver. 3.* so say to you, of all delusions, fear this, lest when you come

Object.

Answer.

Heb. 4.  
1.



to Christ, and rest upon Christ for life and :  
 tion, that you rest not in Christ : *I tell you*  
 Christ to those that came to him, and were c  
 followers of him, *John 6. 53. Except you e*  
*flesh & drinke the bloud of the Son of God, yo*  
*no life in you* ; what is this eating and drinki  
 rily, sipping and tasting is not properly eati  
 drinking, tasting your meat will not satisfie y  
 therefore will not nourish life in you ; to e  
 drinke Christ is to receive him, as to satiate a  
 fie the soule with him : to quench all your  
 your hungering and thirsting in him ; untill th  
 faith, as he said in another case, *it is enough t*  
*seph lives*, so Lord I have enough now I h  
 love, this grace of Christ to be my portion ; n  
 rest in Christ. For if there be some great goo  
 enjoyes, if there be any good wanting in  
 not possible that his whole heart should be f  
 it : *Ex: gr:* a man hath food, but if he want  
 and his bread will not cloath him, his whe  
 will not be set upon his food, but upon tha  
 may cleath him also : so on the contrary if t  
 an eminent good, wherein hee findes all in c  
 good out of it, that is wanting in it ; it is  
 that the whole soule is carryed after this goo  
 is here, when the soul so comes to Christ, ;  
 comes for all good to him, and so findes all  
 him, that hee now onely supports the sink  
 verily the whole soule is now come, beca  
 felt before it came all wants and evils out  
 so now it finds all fulnesse in him, and whiche  
 the whole soule be carryed but after such :  
 when the Lord calls to the soule to come an  
 with nothing, take all or nothing. And l  
 it comes and drinckes, as it is *John 7. 37.*  
 it selfe there and professing, Lord I now

more, I have enough. Oh brethren, what faith there is among men at this day I cannot tell, but this I am sure was *Abraham* faith, *Gen.* 17. 1. and *Dauids* faith, *2 Sam.* 23. 5. and *Peters* faith, *John* 6. 68, and *Pauls* faith, *Phil.* 3. 8. 9. *Gal.* 6. 14. When the soule thus rests upon the rock *Christ*, the gates of hell may *avail*, but never *prevail* against such a one: he that hath set the whole world at his heels, and sold himselfe out of all for this pearl, and this abundantly recompenceth all his losses, such a one hath *Christ* his owne, and shall never be deprived of him again; the Lord never gives his elect any rest out of *Christ*, that they may finde rest at last in *Christ*. When thus the soule is entered into rest, the whole soul is drawn here, and this is the great reason why many men famous in their generations and times in the eyes of others for Faith; yet rotten at the heart, and thence turn Apostates, one proves covetous, another ambitious, another voluptuous, another growes conceited, another growes contentious, another growes formal. What is the reason of this? verily they did rest upon *Christ*, but did never finde rest in *Christ*, and therefore their whole soule never came to him; *Christ* after some time of profession grew a dry and barren *Christ* unto them, though at first they wondered at him, and hee was very sweet unto them; and hence they departed from him, as from an empty dry pit in Summer time, where they found nothing to refresh them: but the Lord *Jesus* carries it towards the faithfull; as *Elkanah* did towards *Hannah*; though she was in a fit, much vexed and troubled for want of children, yet because he loved her exceedingly, hee quiets her againe with this, *Am not I better unto thee than ten sonnes?* so though they may be unquiet for some odde fits for want of many things, yet because *Christ* loves them, he brings them

*Object.* them back unto their rest, saying, *Am not I better then all friends, all creatures, all abilitie, spiritual created excellencies?* and hereby they rest to their soules in him again.

But is there any Beleevers heart so knit unto C but that there is a heart also after other vanities they finde such rest in him, as that they finde no quietnesse? is there not an unregenerate part much unbeleef remaining? is any mans faith perfect that the whole soule must come, or else is no true Faith?

*Ansiv.* It is true, there is an unregenerate and a regenerate part in a godly man, but not a heart and a heart (note of a wicked man in Scripture phrase) the disquietings in the hearts of Saints after that they are in Christ, even Solomon himself may sometime come out of Christ for rest in his orchards and garden of knowledge and wisdom; yet there is a great difference betweene these that are in the Saints and those that are from the unregenerate part, and those that be wicked, arising from a heart and a heart, or a heart; and this difference is chiefly seen in two things.

I. A double minded man, who hath a double heart, makes not a daily warre against that heart which tries him away from resting onely in Christ. Christ quiets his conscience, and the world comforts his heart. Christ gives him some rest; and because this is not full, his heart runs out to the creature for more; and so betweene them he hath no rest, and he is quieted with this, because he feels what hee sought for: and therefore he needs have Christ, else his conscience cannot rest, and he must needs have his lusts, his ease, and the world too, else his heart is most unquiet; but when he hath both, he is now quiet, *Micah 3. 11. They teach for hire* (there the world quiets them.)

lean upon the Lord too, because this also com-  
 is them; what do they doe? do they make warre  
 in this wofull frame? No, no, but blesse them-  
 selves in it, saying, *No evil shall come to us*; but a  
 ore believer whose heart is upright, it is true, there  
 many runnings out of his heart after other vani-  
 , and much unquietnesse of spirit, yet the regene-  
 : part makes war against these, as Gods enemies,  
 the disturbers of the peace of Christs Kingdom.  
 1. 42. *David* professeth, *his tears were his meat*  
*and night, ver. 3. and his heart was wofully sunk*  
*and fallen*, yet what doth he? first he chides himself;  
*art thou cast down, oh my soul?* and then second-  
 he makes his mone to the Lord of it, *v. 5. 6. Lord*  
*soul is cast down, oh Lord pity me*; you shall see  
 , *Psa. 73. 2.* his eyes were dazzled with the glory  
 he world and the wicked in it, that he had almost  
 taken God; yet within a little while after he gets in-  
 he *Sanctuary of God*, and then loaths himselfe for  
 brutish and foolish thoughts, and l oseth with  
 again, saying, *Whom have I in heaven or earth*  
*thee, v. 25.* All the out-runnings of the hearts of  
 faithful & their disquietnes of spirit therby, make  
 n to returne to their rest again, and give them the  
 re rest in the conclusion: *David* was a Bird out  
 is nest for a time, & therefore when he considered  
 v the Lord had *saved his eyes from tears, his soul*  
*in hell*, returnes again, & saith, *Returne to thy rest,*  
*my soul*; *Pf. 25. 13.* it is said, *his soul shal dwell at*  
 ; or (as the word signifies) *shal lodge in goodness*;  
 he hard worke full of trouble, some strong lust, or  
 temptation, desertion, affliction, the Lord exerci-  
 the soul withall for some time, and so long as the  
 is in heaviness and much wearinesse of spirit, as  
 1 *Pet. 1. 6.* yet when this dayes work is done,  
 in the sin is subdued, & the temptation hath hum-  
 bled

2.

Pf. 116.

7.

bled him, then a Believers soule shall lodge in goodness; he shall have an easie bed, and soft pillow rest on at night; when have the faithfull sweeter rest in Christs bosome, then after forest troubles, to rest eclipses of Gods pleased face? when doe thy soules cleave closer to the Lord, then when they ready to forsake the Lord, and the Lord them? Certainly fire is wholly carryed upward, when which suppresseth it, makes it at last breake out greater flame; *Peter* falls from Christ, yet he is *ter*, a stone cleaving most close unto Christ, above other the Apostles, because his fall being greater saith cleave the closer to the Lord Christ for ever: it: *Solomons heart* certainly never cleave so unreasonably unto the Lord, as after his fall, wherein he more experimentally find and feel the emptiness vanity of those things, wherein he did imagine something was to be found; but he that hath a ble heart, never enters into rest, but the longer he the more common Christ, his truth, and promise grow; they are but fading flowers, whose beauty and sweetness affect him for a time; but they wither before the Sun set: and therefore the longer lives, the lesse favour hee findes in these things, therefore takes lesse contentment therein; the Jesus and all his Ordinances grow more flat and things to him, and therefore though at first hee rejoyce (as *Johns* hearers, *John* 5. 35.) in these things and shining lights; yet it is but for a season, at last he discovers himself, not by a renewed resting to his rest, but by a wearyish forsaking of it. The Raven never returned to the Ark again cause it could live upon the floating carrion on waters; whereas the Dove finding no rest there turns again. Fourthly, the end of Faith.

This is the fourth particular in the describe

saith : The whole soule commeth to Christ, *For Christ and all his benefits* ; and this is the end of Faith, or of a Beleevers coming unto Christ : the end of Faith is sometimes exprest by a generall word *Life*, *Iohn 5.40.* but you must remember that hereby is meant the Lord of life first, and so all the blessings of life. The fallnesse and hypocrisie of Christs followers appeared in this, *Iohn 6. 26. you seek me*, saith Christ, *for loaves*, that was their end; as many a one in these dayes if they be in outward misery, seeke unto Christ for outward mercy, corn in time of famine, health in time of sicknesse, peace upon any tearms in time of warre; and if they be in any inward distresse, now they seeke to Christ for comfort and quiet, and so like many sick Patients desire the Physitian, not to have him married to them, but for some of his Physick onely, to be healed by him: but what saith our Saviour to these persons, *ver. 27. Labour not for the meat that perisheth*, what should be the end of their labour then? he telsthem, *but for that bread that endures to ever lasting life*; what is this bread? see the 33. 35 & 48. verses, he tels them, *I am the bread of life*; seek for me therefore, come for me; and looke as none can have life from the bread, unless he first feed upon the bread it self, so none can have any life or benefit from Christ that comes not first to Christ for Christ. Conceive of this thus: God in Christ is the compleat object of Faith under a double notion; First, as sufficient, in being all wee want unto us; Secondly, as efficient, in communicating all to us, and doing all for us. In the first respect, he is *Elshaddai*, in his promise; in the second respect, he is *Jehovah*, *Exo. 6. 3.* in making good his all-sufficient promise; hence faith comes to him for a double end, first that he would give himself & be all to it; secondly, that he would communicate all his blessings

things and the benefits also, and so doe all for it. in the covenant of Grace, the Lord doth not o promise a new heart, pardon of sin, with the re those spiritual benefits, but, also himselfe, *I wil tkeir God, and they shal be my people.* Hence I comes first for that which the Lord principally miseth, *viz.* God himself, and then for all the re those heavenly and glorious benefits; and hence if any man come for Christ himself without his fits, & regard not the conveyance of them, as the militts at this day doe, who abolish all inherent ces, and some of them all ordinances, because C is all to them; or if any come for the benefi Christ without Christ himself, as many among selves doe, who never account themselves happy him, but onely by some abilities they receive him; neither of these come with a single eye, nor a right end in their closing with Christ: you first come for Christ himselfe, and so for all his fits.

For establishing your hearts in which truth, sider these things.

1. Consider what drives any man to Christ not sence of wants the main thing? now what Christians wants, when the Lord hath humbled are they not, first, want of Christ; and secondly, the benefits of Christ? *viz.* righteousness, peace don, grace, glory, *Ioh. 16. 9.* If therefore the so all the elect feel a want of both, doth not Faith c to Christ for both? *Ioh. 4. 10. If thou knewest gife of God, (i. e. the worth of him, and thy wa him) thou wouldest aske, and he would give water of life.*

2. What doth the Lord offer in the Gospel not first Christ himself, and then all the benefi Christ? *Esay 9. 6. 7. To us a Son is borne, to us.*

is given; in the receiving therefore of Christ by faith, what should the soul aim at, but that it may have the Sonne himself, and so all his benefits with him?

3. Can any man have eternall life, that not onely hath not the benefits flowing from the Son, but that wants the Sonne himself? I am sure the Apostle expressly affirms it, *1 Iohn 5. 12. He that hath the Son hath life, he that hath not the Sonne hath not life:* Faith therefore must come for Christ himselfe: as in marriage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this,

4. The happinesse of all the Saints consists in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himself, that it may have sure & certain union to him (for our union is not unto any of the benefits flowing to us from Christ; wee are not united unto forgiveness of sins, nor peace of conscience, nor holiness, &c. but unto the person of the Son of God himself) & then secondly, cometh, for the communication of all the benefits arising only from union; as *Paul Phil. 3. 9. 10. esteems all things dung & loss, first, to be found in him: that so he might have his righteousness in justification, & feel the power of his death and resurrection in sanctification, &c.* In one word, Faith first buys the pearl it self, & then seeks to be enriched by it; it finds *the treasure of grace, glory, peace, mercy, favour, reconciliation in Christ*, but then buys the field it selfe, that it may have the treasure also, *Mat. 13. 44.* The Lord Christs great desire is, that *all his might be with him to see his glory, Iohn 24. 17.* and faith desires first to have him, & be for ever with him, & so to partake of that glory: the Lords great plot is first to perfect the Saints in Christ, *Col. 2. 10. ye are compleat in him;* then to make them like to Christ by com-



communicating life, grace, peace, glory from him, 3. 3. 4. 1 *Ioh.* 3. 1. 2. Faith therefore first quiets in him, then seeks for life from him; it comes first to Christ, and then for all the benefits of Christ.

Oh that this truth were well considered, how we it discover abundance of rotten counterfeit faith in the world, some seeking for peace and comfort and catching at promises without seeking first to have the person of Christ himself: *in whom one the promises are Yea, and Amen.* Others despise the benefits of Christ, especially grace, holiness, life from him; because (say they) *Christ is all in all* to them. Ask them, Have you any grace, changed heart, &c? wish! what do you tell them of resistance, and faith, and holiness? they have Christ that is sufficient; they have the substance, what shall they do now with shadows of Ordinances, Mysteries, or Sacraments? they have all graces in Christ, why should they look either for being of, or coming from any grace inherent in themselves? they have the living holy head, but Christ's body they say is a Skeleton, a dead carcase, & they are but dry bones, and is it so indeed? then look that God should suddenly bury thee out of his sight; assuredly you that will not and despise the benefits coming from him, shall never have part nor portion in him at the great day of Account; *Christ is a Saviour to save men from their sinnes; not to save men and their sinnes; Christ King, and Priest of his Church, holy and separated from sinnes, Heb. 7. 26.* and if you have any part or portion in him, hee hath made you *Kings and Priests* also to God and his Father, and hath not left you in your pollution, but *washed you from it in his own blood, Rev. 1. 5. 6.* The law of God is written in the heart of Christ, *Psa. 40. 8.* with *Heb. 10. 5.* and if ever he wraps you up in the covenant of Gi

will write his law in your hearts also, Heb. 8. 10, et all deluded Familists tremble at this, that in ancing Christ himselfe, and free grace, abolish despise those heavenly benefits which flow from, unto all the Elect. Let others also mourn over nselves, that have with much affliction beene ing after Christs benefits, peace of conscience, rest of heart and life, promises to assure them ternal glory, but have not sought first to embrace l have the person of the Lord Jesus himself.

Oh come, come therefore unto the Lord Jesus Christ himselfe, and for all his benefits; I lay for l his benefits. This is that which the Apostle yes for *with bended knees* for the Ephesians, *ut they might* (not take in a little, but) *compre- idt he height, depth, length, bredth of Christs love,* *ut so they might be filled with all the fulnesse of d.* This is that which our Saviour expressly with ch vehemency calls for, *John 7. 37. Let all that rst come unto me, and drinke; not sip and taste a le, as Reprobates and Apostates do, Heb. 6. 4. 5. : drinke, and drinke abundantly, as it is Cant. 5.*

And observe it, that upon these very termes the rd tenders grace and mercy, *Rom. 5. 17. the A- tle doth not say, They that receive a little, but a- idance of grace, shall reigne by righteousnesse in- eternal life. Open thy mouth wide and I will fill Psal. 81. 11. 12.* And most certainly this is one ncipall difference between the Faith of the Elect d the reprobates, (and if I mistake not, the princi- l) the Elect close with Christ for that end, for which : Father offers him, which is, that they might pos- se his Son, and all his benefits, and therefore come or and empty, for all; the reprobate come not for , but for so much and no more then will serve their n turne; in misery they would have Christ to deli-

Eph. 3.  
14. 18.

ver them, but what care they for spirituall men in trouble of conscience, or after their soule fall to filthy lusts and finnes, they come to Christ to give them and comfort them, but what care the holinesse and a new nature? some sins they will have Christ save them from; but they regard no redemption from all; they cannot come to Christ all the powers of darknesse may be perfectly subdued, that their own finnes, and selves, conceits, wills, may be led away captive by this mighty conquerer; that Christ in all his authority, grace, power, glory, might be for ever advanced in them by them. It was *Austins* complaint in his of many of his hearers, that *Christum assequi* have Christ was pleasing to them; but *sequi Christum*, to follow Christ, this was heavy. To close Christs person, is sweet to many; but to close his will, and to come to him that he would give a heart to lye under it, this benefit they desire. All Christ is uselesse and needlesse; but somewhat from Christ is precious to them: for the Lords sake, beloved, take heed of this delusion; If any hath beene bought for us at a deare rate, and much; if the man should offer to hold any part back, we will not abate him any thing, we will take it all, because it cost deare; I tell you pardon of sin, peace with God, the adoption of sons, the spirit, grace, perseverance to the end, the kingdome of glory, the riches of mercy, have beene bought for by a deare and great price, the precious blood of Christ; and therefore if the justice of God should hold back any thing, or thy own belief tell thee are too great and many for so vile a creature as art to enjoy, yet abate the Lord nothing; say art vile, yet Christs blood that bought not some all these, is very precious, and therefore take the

thy self, as thy portion for ever, and *blesse the Lord*, *David* doth, *Psa. 16. 7. that gave thee this count-*

Whiles you are in peace, it may bee you may expect so great salvation; but the time of distresse and anguish may come wherein you may feel a need, even of those hidden depths of mercy above reach and reason; and therefore, as Bees, gather in your honey in summer time, and with *Joseph* up in these times of plenty, wherein the exceeding riches of grace is opened and poured out at your doors, for those times of approaching famine, and for these many years of spirituall desertion and distresse, wherein you may thinke, can it stand with the honour of God to save such a poore sinfull creature as I am? what iron heart is not drawne by this love, for the Lord to invite you to possesse *All* or nothing? *Satan* in hell was desirous of a drop to coole his tongue, and behold the very depths and Seas of grace are opened for thee to come in and partake if the Lord *Jesus* should be offered unto thee to pardon some sinnes, but not all; to pardon all sinnes, but not to heale thy nature also; or to heale some sicknesses, but not all; to supply thy spirituall wants, but not outward also, as may be best for thee; to supply outward, but not inward and spirituall; hee should offer to doe thee good in this life, but in death nor after death, you might refuse to come; but when all is offered, all that mercy, which the eye ever saw to pity thee; all that love wherewith *Abraham, David, Paul, &c.* were embraced, now to refuse to come up and possesse these; how can you escape the sorest vengeance of a jealous God, that neglect so great salvation? Oh Lord! what extremity of anguish and bitterness wilt thou see day bee in, when the contempt of this grace, owing upon thy conscience, shall presse thee down

down with these thoughts, I am now under all misery, but I might have had *all* Gods grace, all Christs glory, but wretch that I am, I would not. Me thinks if your owne good hereby should not draw you, yet the exceeding great glory the Lord shall have thereby, should force you to accept of all this grace; for if thou didst receive a little grace, beleeve a little mercy toward thee, this makes thee sometime exceeding thankfull, doth it not? and the very hope of more makes thy heart break forth into a holy boasting and glorying in Christ, *Who is a God like unto thee?* Suppose therefore you drank in all, and received all that which the Lord freely offers, should not the Lord be exceedingly magnified then? couldst thou containe thy selfe then, without crying out, *Oh Lord now let thy servant depart in peace, for mine eyes have seen, and my soule hath now possession of thy salvation?* wouldst not call to the hills, and Seas, and Earth, and Heavens, and Saints, and Angels, to break forth into glorious praises, & blesse this God.

*Object.*

But what have I to doe to come, that am so poor, and empty, and full of woes, and wants, and sinnes? never was any so miserable, and blinde, and naked as I.

*Answ.*

If Faith commeth for all to Christ, and fetcheth all from him, then never be discouraged because thou hast nothing to begin unto him; let all thy wants and miseries be arguments and motives therefore to come unto him, *Rev. 3. 17. 18. Because thou art poore & naked, nay because thou knowest it not, and art not affected with it, therefore come unto me, and buy eye-salve, and gold, & white rayment. Lord pardon my sin, saith David, because it is great: have mercy upon me, for I am consumed with grief, & am in trouble. Let mercy & truth continually preserve me, for innumerable evils have compassed me round about.*  
*Let us return*

*Pla. 35.*

*11. and*

*31. 9.*

*Pla. 40.*

*11. 12.*

*Hof. 6.*

*1. 2.*

*and*

unto the Lord, because he hath wounded us, I am a dogge; therefore let me have crums, said the Woman of Canaan: Oh this is crosse to sense and reason, and we cannot beleewe while we are so exceeding poore, empty, vile, that the Lord should looke upon us; but beloved, you little thinke what wrong you do to your selves, & the Lord Jesus hereby: for by this meanes Christ is not so much exalted, nor the creature humbled, both which concurring in Faith, make those acts of faith most precious; for while you stand upon something, and would have something to bring to Christ, you hereby exalt your selves; but when you come with sense of nothing else but woes and wants, and see Christ now making of you welcome, Oh this is not onely mercy, but ravishing mercy. If you should come with sense of somewhat to Christ, and to see his love to you; you might glorifie mercy in the height, and length, and breadth of it, but not in the depth of it, unlesse you see it reaching its hand to you, when you are fallen into so low and poore a condition as nothingnesse and emptiuesse, and misery it selfe. And therefore do not come to Christ only for the benefits of the covenant, but for the condition of it also, when you feel a want of Faith it selfe, as Hezekiah did, *I sa.* 38. 14. *Lord I am oppressed, undertake for me,* 1 *Kings* 8. 57. 58. Doe not undertake to fulfill any part of the covenant, or any condition in it, or any duty required of thee, of thy selfe, but goe empty to Christ, and say as David, *Lord I will run the wayes of thy salvation, if thou wilt set my heart at liberty,* *Psal.* 119. 32. 23. *Quickne me, and I will call upon thy name.* *Psal.* 80. 18. Be strong in the Lord, and the power of his might, but not of thine owne.

But I come for all, and am never a whit the better, but as poor and miserable still as ever I was.

Object.

If

Answ.

Hof. 6.

2430

If the Lord keeps you poor and low, yet the motive that made thee come, let it make thee it may be the Lord sees thou wouldst grow full if he should give thee a little, and the keeps thee low; better be humble then full &c. *Let us goe unto the Lord, because he hath won broken, and slain us.* But they might object, We come, but finde no help, no cure. It may be so it is said, *After two dayes he will revive us, on the third day we shall live in his sight, and we shall know him, if we shall follow on to know him, ver. 6* goings forth are prepared as the morning, it may be for a time, but the Sun of righteousness arise gradually and gloriously upon thy soul.

Truly brethren, when I see the curse of God on many Christians that are now grown full of parts, gifts, peace, comforts, abilities, duties; I adoring the riches of the Lords mercy to a handfull of poore beleevers, not onely in them empty, but in keeping of them so all their and therefore come to the Lord poore, empty, nothing, cursed in the sense of thy want of all things, and then receive with gladnesse boldnesse and holy confidence, not onely pardon some sinnes, but of all; beleeve, answer not to prayers, but all. Embrace in thy bosome not few promises, but all. It is a great ease of conscience

v.

When may a christian take a promise without presumption as spoken to him, and given to him in particular? and the rule is very sweet, but certain: V he takes all the Scripture and imbraceth it as sp unto him, hee may then take any particular promise boldly; my meaning is, when, a Christian takes hold & wrestles with God for the accomplishment of all the promises of the new Testament, & he sets all the commands before him, as his rule

com.

paffe and guide to walke after, when he applies  
 ie threatnings to drive him nearer unto Christ  
 nd of them ; this no hypocrite can doe, this the  
 s should doe, and by this may know when the  
 l speaks in any particular to them ; goe I say a-  
 therefore unto the Lord for all, and in the sense  
 your emptinesse be abundantly comforted, that  
 h you do not finde supply from Christ, yet you  
 unto the Lord Christ for it : it is a certain rule.  
 hall not alway want that good which you come  
 rist to supply, nor alway be mastered with that  
 which you come to Christ with, to take away :  
 then be sure you come for *all* ; otherwise you  
 ot come truly : come first for Christ himselfe,  
 en (as I said) for *all* his benefits,  
 conclude ; this is the direct and compendious  
 of living by Faith, so much urged and pressed  
 ds servants : for to live by faith properly is to  
 en the promise in the want of the thing, or to  
 hend the thing in the promise, *Heb. 11. 1.* now  
 omises are not given to the Elect immediately  
 ut Christ, but first Christ is given, *i. e.* offered  
 Gospell and received by Faith, and then with  
 l things also ; and therefore the Scripture runs  
*Isa. 55. 1. 2. 3. 4. Come unto the waters and*  
*and then I will make an everlasting Cove-*  
*(which contains all the promises) even the sure*  
*is of David :* the Apostle expressly disputes the  
 nd faith, *Where there is a Testament,* (con-  
 ; Evangelical promises) *there must first be the*  
*of the Testator, Heb. 9. 15. 16. to whom wee*  
*rst come by Faith,* before we can have right to  
 omise, *Heb. 7. 22. 25. and 10. 16. 17. 18. 22.*  
*justified by Faith,* now we have peace with  
 ay we have access to God, nay now we are of  
 nding, now we hope in & glory to come, *Ro. 5.*  
 4. all follows the first. M How



How shall a Christian therefore live by Faith, first receive Christ and come to him for the mention; and then thou maist be sure all other shall be given to thee. As for example: dost thou desire any temporall blessing? suppose it be paye of thy debts, thy dayly bread, provision for thy fa-  
 comfortable yoke-fellow, &c, look now thro the Scripture for promises of these things, and lett act thus; If God hath given me Christ, the blessing, then certainly he will give me all the other matters as may be good for me; but the Lord hath given me Christ, and therefore I shall not wa-  
*23. 1 The Lord is my shepherd, saith David follows? I shall not want*; there is the like in all other things; suppose it be in care of thee from enemies, if the Lord hath given me Christ, he will save me from Hell, then hee will save me from fleshly enemies much more: you shall see, a promise given that Syria should not prevail against Judah; they doubted of this, how doth the Lord assure them? you shall see, *ver. 14. it is promised a Virgin shall conceive and beare a*  
*his name shall be Emmanuel*; this is a strange (yet you may see the reason of it if you con-  
 sider) so *Esay 9. 5. 6. The oppressors rod broken. For unto us a Son is born, a Son is given*  
*saith they put to flight the Armies of Alien*  
*down the walls of Jericho, did wonders in it*  
 what did they chiefly look to in this their Faith? I shall see, *Heb. 11. 39. 40. it was by respect of promises to come, and the better thing Christ himself, which we now see with open face,*  
 he concludes, *Heb. 12. 1. 2. 3. Having seen of witnesses, that thus lived & dyed by faith,*  
*unto Jesus the Author and finisher of ours.*  
 prophet *Habakkuk Hab. 2. 5.* affirms, that the

by faith; What faith is that? consult with the  
 you shall see it was in the promise of deliv-  
 from the Chaldean tyranny; yet the Apostle  
 applies it to faith in Christs righteousness, and  
 truly, because if their Faith had not respected  
 it himselfe, in the first place, they could never  
 expected any deliverance by the promise of deliv-  
 erance from the *Chaldeans*, but thus they might,  
 5. The speciall ground of Faith.

Rom. 8.  
 17.

last thing in the description of Faith is, that the  
 us comes upon the call of Christ in his Word;  
 is the speciall ground of Faith, wherefore the  
 comes to Christ & take a sinner humbled and  
 n for sin, he cannot prevent the Lord by com-  
 himselfe unto Christ; and therefore the Lord  
 us him, by his gracious call and invitation to  
 in; *Whom God hath predestinated, whom*  
*he called*, our translation from darknesse into  
 marvellous light is by being called. The soul is  
 humiliation, the Lord Jesus who is come to  
 at which is lost, seeketh it out in vocation, or  
 ; Sanctification is the restoring of us to the I-  
 of God we once had in *Adam*; as corruption  
 efacing of that Image, vocation is the calling  
 out unto Christ, this voyce *Adam* never heard  
 did not need any call to come to Christ, and  
 re was immediately sanctified, as soone as he  
 ade: but we need Vocation unto Christ, be-  
 e can be sanctified by Christ; we need this call  
 e us come to Christ, to put us into Christ, and  
 re much more before we can receive any holi-  
 in Christ; the ground of our coming by faith  
 s call, 2 *Thess.* 2. 13, 14. *(hose to salvation*  
*h sanctification*, (the remote end of vocation)  
*ies of the truth*, (the next end of it) *whereun-*  
*at h called you*; there is the ground of it.

Rom. 8.  
 30.

1 Pet. 2.  
 9.

The explication of this call is a point full of many rituall difficulties; but of singular use, and cometh them that are faithfull and called; I shall omit things, and explicate only those things which our purpose here in these three particulars.

1. I shall shew you what this call is, nature of it;

2. The necessity of it.

3. How it is a ground of coming, and kinde of ground for Faith.

1. The nature of this Call I shall open for more distinct understanding in severall Propositions, or Theses. Our Vocation or Calling is either some word or voyce, either outward, or inward both; either ordinary or extraordinary; by the ministry of men, or by immediate visions and revelations of God. I speake not now of extraordinary call, by dreams and visions, and immediate revelations, as in *Abraham*, and others, before the times were penned and published; nor of extraordinary call, by the immediate voyce of Christ *Paul* and in some other of the Apostles: it are ceased now, *Heb. 1. 1.* unlesse it be among people that want ordinary meanes, and elect infants whose call must be more then by ordinary because they want such means; wee speake of ordinary call by the Ministry of men.

2. This voyce in ordinary calling borne off to Christ, is not by the voyce of the law, (for the per end of that is to reveale sin and death, and down a sinner) but by the voice of the Gospelling glad tydings; written by the Apostles, and shed to the world. Hee hath called you by our These things are written that you might believe the foolishness of preaching, the Lord saveth the believe. I meane preaching at the first or second

2 Thes. 2

14.

Ioh. 20.

31.

1 Cor. 1

21. with

26.

d, by lively voyce, or printed Sermons at the hearing, or in the time of deepe meditation, hearing things heard; the Spirit indeed inwardly accompanies the voyce of the Gospel, but no mans; by the immediate voyce of the Spirit without Gospel, or the immediate testimony of the Spirit shed out of free grace without the word, *Eph. 1. 3.* And therefore that a Christian should be immediately called without the Scripture, and the Scripture only given to confirm Gods immediate promise, since gives his Letter to confirme his promise to a man before; (as *Valdesse* would have it,) is a false and a dangerous assertion.

This voyce of the Gospell is the voyce of God rift, or the voyce of Jesus Christ, although diffused by men, who are but weake instruments for mighty worke sent and set in Christs stread; but all the voyce is Christs; its the Lords call, *Rom.* it is certaine some of the messengers of Christ the Romanes by the Gospell, yet *Paul* saith, *I were called by Christ Jesus, the dead heare his and arise and live*; and when the time of calomes, they listen to it as *his* call; and hence it is called, *Heb. 3. 1.* because the Lord Christ from hea-veaks, takes the written word in his own lips, as *Eccl. 1. 1. 2.* and thereby pierceth through eares, to the heart, through all the noyse of feares, doubts, objections against beleeving, and makes it heard as his voyce; the bowels of Christ now toward an humbled lost sinner, bleeding at his eares, therefore can containe no longer, but speakes out, and makes the soul understand his voice: so his call is not a mean business, because the Lord himself now speakes, whose voyce is glorious. The substance of this call, or the thing the Lord calleth unto, is to *come unto him*: for there is a more

*Iohn 5.  
29.  
2 Thes. 2  
12. 13.*

common calling (or as some terme it a parti-  
calling) of men, as some to the *Masters* or *Serv.*  
1 *Cor.* 7. 24. 20. 21. or to office in *Church* or (*man-wealth*, as *Aaron*, *Heb.* 5. 4. and the voice  
is to attend unto their work to which they are  
There is also a remote end of vocation, which  
*holinesse*, 1 *Thef.* 4. 7. and unto glory also, 2 *Ti.*  
14. *Phil.* 3. 14. but we now speake of more sp-  
calling, the next end of which is to come unto  
the soul hath lived many years without him, the  
Jesus will now have the lost prodigall to come h-  
to come to him; the soul is *weary and heavy* L  
and the Lord Jesus would easily ease it witho-  
comming to him: but this is his will, *hee*  
*come to him for it*, *Mat.* 11. 27. *Ier.* 3. 7. 22. *I*  
*after she had done these things, Turn unto me,*  
*unto me ye back-sliding children, I'll heal your*  
*slidings*, *Ier.* 4. 1. *If thou returnest, returne un-*  
This voyce, *Come unto me*, is one of the sw-  
words that Christ can speak, or man can hear,  
Majesty, mercy, grace, and peace; a poore  
thinks; Will the Lord ever put up such wro-  
have offered him, heal such a nature, take such  
into his bosome; doe any thing for me? Is th-  
but one in the world to be forsaken, is it not L  
Lord therefore comes and calls, *Come unto me*  
*will pardon all thy sins, I will heal all thy bac-*  
*ings, I will be angry no more*, *Ier.* 3. 12. 13- *T*  
*thou hast committed whoredome with many*  
*yet return unto me saith the Lord*, *Ier.* 3. 1. *T*  
*thou hast resisted my Spirit, refused my grace*  
*ryed me with thine iniquities, yet come unto*  
this will make me amends; I require nothing  
else but to come: for Gods call is out of free  
*Gal.* 1. 6. and therefore calls for no more but  
come up and possesse the Lords fulnesse, *La*  
17. 1 *Cor.* 1. 9.

Esay 55  
1. 2.

5. This *call to come*, is for substance all one with the offer of Christ; which consists in three things.

1. Commandement to receive Christ as present and ready to be given to it: as when we offer any thing to one another, it is by commanding them to take it: 1 *John* 4. 23. and this bindes conscience to beleeve, as you will answer for the contempt of this rich grace, at the great day of account.

2. Perswasion and intreaty to come & receive what we offer: for in such an offer wherein the person is unwilling to receive & we are exceeding desirous to give, we then perswade; so doth Christ with us.

2 Cor. 5  
19. 20.

3. Promise; to offer a thing without a promise of having it, if we receive it, is but a mock-offer; and hence you shal finde in Scripture some promise ever annexed unto Gods offer, which is the ground of Faith, *Ier.* 22.

6. This call or offer hath three speciall qualifications: first, it is inward as well as outward, for the Lord calsthou sands outwardly who yet never come, because they want an inward call to come; an inward whispering still voyce of Gods Spirit: & therefore it is said, *He that hath heard and learned* (not of man only, but) *of the Father commeth unto me*, *John* 6. 45. The Lord doth not stand at the outward doore only and call to open, but the Lord Jesus comes in, he comes neare unto the very heart of a poor sinner & makes that understand, *Hos.* 2. 14. & the Lord makes his grace glorious, & his mercy sweet unto the hearts of his Ele&t; Look (saith the Lord Jesus) how I have left thousand thousands in the world, and have had greater cause so to have left thee; but behold I am come unto thee, Oh come thou unto me.

2. It is a particular call; for there is a general call & offer of grace to every one. Now though this be a means to make it particular, yet the Spirit of Christ

Marke  
16. 15.

which is wont to apply generalls unto particulars particularly, makes the call particular, that the soul that the Lord in special means me, singles out special to beleeve; otherwise the souls of the elect nor be much moved with the call of God, so lo they thinke the Lord offers no more meréy to then to any Reprobate; and therefore the Spirit Christ makes the call particular, *Esay 43. 1. I called thee by name, Iohn 10. 5. Hee calleth a sheepe by name*; not that the Lord calls any by christen name (as we say) as the Lord did extraordinarily call *Samuel, Samuel, and Paul, Paul*, by meaning is, look as the Lord from before all W writ down their name in the book of life, and them in special; so in Vocation (the first open Election) the Lord makes his offer and call so and so special as if it were by name; for the so this instant feels such a special stirring of the Spirit upon it, which it feels now, and never felt before also its particular case so spoken unto, and its particular objections so answered, and the grievous of its sin in refusing grace so particularly apply if God the only searcher of hearts only spake it and so dares not but think and beleeve that the meaneth me, 3. It is effectually as well as it and particular, *Luke 24. 33. Compell them to in, Iohn 10. 16. Christs other sheep shal hear C voyce, and thole he must bring home*; for everyward call is not effectual. There came a man in out his wedding garment, *Mat. 22. 6. 7. 8.* w our Saviour saith, *Many are called but few c* but this I now speake of, as a calling out of *Rom. 8. 28*, and therefore never leaves the soul it hath reall possession of Christ, and rests there call falls upon a sinner humbled, not hard he and hence the call is effectual, *Mat. 9. 12. 13.* :

o. 11. it is such a call as was in creation, *Rom. 4.* And hence the soule cannot but come, and when come it cannot depart, like *Peter, Lord, whither shal we goe?* and therefore though it hath never so many objections in coming to Christ, never so much senselesse or heartlesnesse to close with Christ, yet the Lord brings it home, and there keeps it, and now infinitely blesseth God that ever the Lord gave it ye to see, an heart to come and seek after Jesus Christ. Thus much of the nature of this Call, now comes the necessity of it, which appears in these particulars.

No man should come unlesse first called; as in calling to an ordinary office, so tis in our call much more unto speciall grace; the Apostle *1. Heb. 5. 4.* that *No man takes this honour, he that is called of God;* so what hath any man to doe with Christ, to make himselfe a son of God, or of glory thereby, but he that is called of God? what have we to do to take other mens goods, unlesse called thereto? what have we to do to take the riches and peace, if not called thereto? 'tis presumption to take Christ whiles uncalled, but not when we are called thereunto,

2. Because no man would come without the discall: *Matth. 20. 6. 7.* *Why stand you here all day idle?* The answer was, *No man hath called us thereto.* When there is an inward call onely, yet men will not come in, *Matth. 23. 37.* and therefore there must be an etuall call to bring men home, *Esay 55. 5.* and before you shal see many, let there be a legall command, suppose to sanctifie a Sabbath, or to speake truth; they have no objections against obedience unto this: but presse them to beleve, shew in Gods call for it, they have more feares and object-



objection rising against this then there be haire so  
their head, because the soul would not close with this.

3. Because no man could come, unless called :  
*John 6. 44. No man can come unto me, unless the  
Father draw him*; and how doth the Father draw a-  
ny man, but by this call? if the Lord should not  
come and speak himself, and make his call the most  
joyfull tydings and the sweetest message that ever  
came to it, it would say, I have no heart, I cannot, I  
am not able, for *Rom. 11. 32. we are shut up under  
unbelief*; and therefore the Lord Jesus, *Luke 19. 9.*  
must bring his sheep home upon his shoulders, else  
will lye in the Wildernesse of its owne droopings;  
whereas when the Lord effectually speaks, the soul  
cannot but come. Lastly, How this call is a ground  
of Faith, and what ground of Faith. For answer  
hereunto, I do make this call considered without the  
promise, the ground *on which* Faith rests, (for that is  
Gods free grace in the promise) but the ground *by  
which* it rests, or wherefore it rests upon the promise.  
The mind sees (1.) the freeness of mercy to a poore  
sinner in misery; and this breeds some hope the Lord  
may pity it (2.) The fulnesse and plenteous riches of  
mercy, & this gives very great encouragement to the  
soul to think : the Lord (if I come to him) surely will  
not deny me a drop, *Psal. 130. 7. 8.* The Prodigall  
*comes home* because of *bread enough in his fathers  
house*, though he was not certain he should have any.  
(3) The preciousness and sweetness of mercy makes  
the soul long vehemently for it, *Pf. 36. 6. 7.* & makes  
it set all other things at a low rate to enjoy it, but  
when unto all this the Lord sends a special comande-  
ment, and a special message on purpose, and calls it to  
come in, and accept of it, and take mercy as its own,  
and that for no other reason, but because it is com-  
manded & called to accept of it; this puts an end up-

to all doubts, all fears, all discouragements, and the soul answers as those, *Ier. 3. 22. Behold we come, thou art the Lord our God.* As a man in great want of bread, one comes and freely offers him bread to preserve his life, the man takes it; if you ask him, Why do you take it? you are a poor fellow unworthy of it, never did yet one hours work for it: he answers, Tis true, I am unworthy, but yet because it is offered to me to preserve life, I gladly take it; the man doth not promise absolutely to me, that this bread is mine, and shall feed me; but hee tels me, if I doe receive it, it shall certainly be mine to feed mee; and this is the maine ground of his receiving of it. Just so it is in Faith; Ask an humbled sinner, why do you believe? Why do you take Christ as your own? Hath the Lord said absolutely that he is yours? No, saith the soule, but the Lord freely offers himselfe unto me, who am undone without him, and saith, if I doe receive him, he shall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture sets out this in a lively similitude of a *great Supper*, to which many were *invited*; what was the ground of their coming to it? Behold, all things are ready if you come and eat, they are not yours if you doe not come; but if you come at my call and invitation, then all things shall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome,

Luk. 14  
17.

I know tis a quettion of some difficulty among some, *viz.*: Whether an absolute testimony of actual favour and justification be not the first ground of Faith? They that make Faith to be an absolute assurance of Gods favour, must of necessity maintaine this assertion, and then those things will follow.

1. That a Christian must be justified before hee believes; for the cause of Faith must go before Faith.

This

\* This Proposition, *Thou art justified, reconciled,* is according to this assertion the cause of Faith; for no proposition can therefore be true, because we are perswaded that it is true, but it must be first true, before I am perswaded of it; the wall is not white because my eye sees it so, but it must first be white, and then I see it so. Now to make actual justification before faith; is crosse to the whole current of Scripture. *We beleeve that we might be justified, Gal. 2. 16.* we are not justified that we might beleeve, *We passe from death to life by faith, Iohn 5. 24.* we are not in a state of life before faith, *When the Lord Jesus saw their faith, Mat. 9. 2.* he then said, *Be of good comfort, thy sins are forgiven thee.* The Word saith, *He that beleeveth not is condemned already, Iohn 3. 18,* and therefore (unlesse the Spirits witness be crosse to the Word) it doth not say to one that beleeveth not, that he is absolved already. *To be justified by faith,* and to be justified by Christs righteousness, is all one in the Scriptures phrase & meaning, *Gal. 2. 16, 17.* And therefore we may as well say that we are justified before and without Christ, as before and without faith. And indeed this Doctrine of being justified by faith, and by this means to have remission of sinnes, the Apostle Peter affirms to be the doctrine of all the Prophets, *Acts 10. 43.* *To him give all the Prophets witness, that whosoever beleeve in him, shall receive remission of sinnes:* not that they had remission of sinnes before they did beleeve. I know not any one Protestant Writer that maintaines our justification before and without faith, except learned Chamier; who not knowing how to avoid the blow of *Belarmines* horned argument, that if faith be an assurance of our actual justification, then wee are first justified before we beleeve; hee affirms we are justified before faith; and therefore

therefore that when the Scripture saith *we are justified by faith*, the reason of that (saith he) is not because our faith doth *efficere justificationem*, i.e. is a cause (meaning instrumental) of our justification; but because *efficitur in justificatione*, i.e. is wrought in a justified person : but if that be the reason of the phrase, wee may affirme our justification to be as well by love, & sanctification, & holy obedience, as by faith, because these are wrought in a justified person also.

Then no mans Ministry, nor the doctrine delivered by the faithfull Ministers of Christ from out of the Scriptures, can be any ground of faith, for before faith no Minister of Christ can say to any man in particular, or any men in generall, that they are already justified, & reconciled, and therefore beleeve it; but to deny that doctrine which is opened out of the Scriptures by the Ministers of Christ, to be the ground of faith, is expressly crosse to the testimony of Scriptures, & the end of the Ministry, and of the messengers of Christ, who have the keys of office given to them, that *what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained: Mat. 16. 16. Iohn 20. 23.* Most excellent for this purpose is the Apostles dispute, *Rom. 10.* *You need not go up to heaven, nor down to hell, to fetch Christ himself to tell you whether you shall be justified & saved, v. 6. 7. for the word is nigh them, ver. 8.* that opens Christs heart unto thy heart : But what word might some say is this ? Is it not the internal word of the Spirit only ? The Apostle answers, *It is that word which we preach* : hereby you shall know whether you shall live or no ; but what is that word *Paul* preached ? is it not an absolute testimony that all your sins are already pardoned by Christ, & therefore beleeve it ? No, but if thou beleevest with thine heart that God raised up Christ from the dead, thou

*thou shalt be saved, v. 9. 11. 12.* What can be full? yet consider that one place more, *Iohn 1 I pray for all them that shall beleeve on me, & in their word.* What is the ground or means of being in Christ? It is said here expressly, *Their Word.* Is it not the word of Christ, rather then the word of the Apostles and of their successors, in the Doctrine they delivered, is it their word? Truly that which they delivered, was the word of Christ, & that which is opened from their doctrine in the Scriptures is the word of Christ, yet as they open it, and apply it is their word: and this Word is the ground by which all that Christ prays for, doe beleeve in Christ. *Word I grant cannot perswade without the Spirit, yet the Spirit will not give ground of Faith without the Word, but as by it, so upon it, will build Soules of all the Elect, who are built upon the foundation of the Apostles and Prophets, Jesus Christ being the chiefe corner-stone, Eph. 2. 20. How they beleeve without a Preacher, Rom, 10. 14.*

3. Then when wicked men and Reprobates are commanded to beleeve, (as they are commanded *Iohn 3. 19. Luke 14. 17. Ioh. 6. 38. Heb. 4. 2.*) are commanded to beleeve a lye, viz.: that they are pardoned, and they actually justified; for if testimony be the ground of Faith, then when they are commanded to beleeve; they are commanded to be perswaded of this testimony. But the sins of wicked men, especially Reprobates, are not, nor shall be forgiven, and therefore this cannot be ground of Faith. 4. When the Spirit of adoption which witnesseth that God is our Father, and that we are his Sons reconciled to him, goes before Faith but the Apostle expressly denyes this, *Ye are the children of God by Faith, Gal. 3. 26. And because ye are his sons, he hath sent unto you the spirit of sons, crying Abba Father, Gal. 4. 6.*

fore that when the Scripture saith *we are justified* *isth*, the reason of that (saith he) is not because faith doth *efficere justificationem*, i.e. is a cause (aning instrumental) of our justification; but because *efficatur in justificatione*, i.e. is wrought in a justified person : but if that be the reason of the phrase, may affirme our justification to be as well by : & sanctification, & holy obedience, as by faith, cause these are wrought in a justified person also. then no mans Ministry, nor the doctrine delivered by the faithfull Ministers of Christ from out of the scriptures, can be any ground of faith, for before faith Minister of Christ can say to any man in particular of any men in generall, that they are already justified, & reconciled, and therefore beleve it; but to say that doctrine which is opened out of the Scriptures by the Ministers of Christ, to be the ground of faith, is expressly cross to the testimony of Scriptures, the end of the Ministry, and of the messengers of Christ, who have the keys of office given to them, that *what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained: Mat. 16. 16. Iohn 20. 23.* Most excellent for this purpose is the Apostles dispute, *Rom. 10. we need not go up to heaven, nor down to hell, to fetch Christ himself to tell you whether you shall be justified & saved, v. 6. 7. for the word is nigh them, ver. 8.* it opens Christs heart unto thy heart : But what word might some say is this ? Is it not the internal word of the Spirit only ? The Apostle answers, *It is that word which we preach* : hereby you shall know whether you shall live or no ; but what is that word *and* preached ? is it not an absolute testimony that all our sins are already pardoned by Christ, & therefore beleve it ? No, but if thou belevest with thine heart that God raised up Christ from the dead, thou

out of the Scriptures to him, because he saw I close to them, *ver. 4.* and by this promise to lead him into temptation; how so? observe that and see if it was not by hiding part of the meaning of the promise from him, and in speciall, that condition required in the person to whom the promise is made; for he tells him, that if he *cast himself headlong, the Lord hath not only said it, but he shall give his Angels charge over him, to keep him from dashing his foot against a stone*: will you consult with the place whence it is cited *Psal. 91. 11.* the condition is set downe, *in a wayes*, which he purposely hides from our Saviour much as in him lay, Oh take heed therefore of relying any testimony from Word or Spirit without the meaning of it, without knowing the person thus qualified, to whom it belongs; otherwise will hurry you headlong to a world of delusion; you shall find the Word of God appointed to you, (through your mis-application of it) the word of Satan, to deceive and damne you: do not think that this is building faith upon works; but believe, that they that believe in Christ are justified and reconciled, and saved, is building faith upon promise; yea, and his free promise too: for saith the Apostle, *It is of Faith that it might be of Grace* 4. 16. It is believing to have the end by the means, not the end without the means of Faith. It is trusting for Gods favour and love to us in the cause as well as in the effects of sanctification; but what cause? the meritorious cause is Christs righteousness, and the instrumentall cause of applying it is our Faith; so that we are justified by faith, knowing this, we may say assuredly with *Paul*, *justified by faith, we have peace with God*, Rom. 5. 1. It is true, we cannot see our justification by

work of faith without the shining of the Spirit  
in hearts; but the question is not whether the  
Scripture helps us to see our justified estate, but by what  
by what Proposition in the word we come to  
which we may say is not by any such absolute  
word; thou art justified already, & therefore be-  
but if thou believe and come to Christ, here is  
redemption of sin, peace with God, yea all the bless-  
ings of Christ ready for thee, which God intends to  
never to take away, if thou thankfully receive  
God freely offers, and as it were layes downe  
bet. The call of Christ therefore is the ground  
which we first beleeve; and that you may be con-  
fident farther herein, doe but consider the glory and  
certainty of this ground. It is a constant ground  
, for if you come to Christ because you have  
need, or because you feel such and such graces,  
or heavenly impressions of Gods Spirit in you, you  
may many a day and yeare keepe at a distance  
from Christ, and live without Christ; for the feeling  
of graces, and assurance of favour are not constant;  
the call is alway sounding in thine ears, *oh come*,  
only because thou seekest holinesse in thee, but  
because poor, hungry, empty, naked, lost, blind  
and forsaken, full of sin; there is not one moment  
want of grace, but the Lord beseecheth thee to  
his grace, 2 Cor. 6. 1. 2. 3. this is an open door  
open at all times, an open harbour to put in at all  
times, a heart-breaking word; Oh thou tossed with  
trials and not comforted, come unto me & thou  
shalt finde rest to thy soul. Many ask, How should  
I come to Christ, seeing that I have no promise be-  
come to me? what have dogs to do with childrens  
promise? be it so, yet Gods call, command, beseech-  
ment, should be ground unto thee, to come;  
thou art a beggar, that hath no promise absolutely

N

given



given him of reliefe, yet if a rich man send to and bids him come to his doore and wait, he that hath good ground and warrant to come.

2.

It is a sure ground against all feares, all doubt, presumption, all sense of unworthinesse and greatnesse of the good promised, &c. For the Lord hath many feares whereby they dare not come, feare they may presume, they see themselves vile, and unworthy of the least smile; the benefit is so exceeding great, to which they are called they thinke it is to good for them, &c. but when the soule sees evidently, the Lord invites, perswades me, commands me, waits for me, I with me that I would come in, and because his is free, therefore requires no more but only to *and take, come and drinke*: this forceth the conscience, I am sure it is no presumption to obey the call of Christ; and what though I am unworthy this good is exceeding great and precious, yet I receive the Lords grace to call such a poore wretch to it and accept of it, why should not I rather thanly receive it, then out of my owne head superfluously refuse it? but this I am sure and certaine the Lord calls me, thus to do; If God should speak from Heaven to you to come unto his Sonne, it is a sure ground as the call of God from out of the cleave of his word, in the blessed Gospel of his dear Sonne.

3.

It is a strong ground, and of great power and efficacy to force the soule to come; for you may see no man can beleeve, or should beleeve, and call himselfe. I say so too; but how would you be enabled by the Spirit of Christ enable you to come? verily, this call, and therefore, *Ier. 3. 22.* when the Lord said, *Returne yee back-sliding children,* they presently answered, *Lord we come; the dead shew this voyce of the Sonne of God, and live; Ioh*

*Thou saidst, Seek ye my face, my heart answered, for at thy face will I seeke.* Oh iron, stony, adamant heart, that canst heare so sweet a voyce as this word *come*, and yet not be overcome!

This call honours grace most, for what more free men for the Lord to say, *Come and take of the water of life freely?* what more free, then for a rich man to require of his debtor onely to receive so many thousands of him to pay his debts, and to set him up againe? Verily Brethren, as the Lord honours his grace by commanding us to come, so we honour it, when through the mighty power of the same call we *do come*.

Thus much for explication of this call; now let me put an end to it in a word of application.

Let this perswade all sorts of persons, young and old, one and another to whom the Gospel is sent, to come in to Jesus Christ; for those that God calls should come: but the Lord calls (at least outwardly) all sorts of persons; nay every individuall person should come in: *Mark. 16. 15. 16. Paul* told the stoutaylor, *If thou beleevest, thou shalt be saved*: and so as the Law speakes particularly to every man, *Thou shalt have no other Gods, &c.* so doth the Gospel also, *Rom. 10. 9.* that so every man might looke upon himselfe as spoken to in particular. And indeed if there were not such a particular call, then men should not sinne by refusing the Gospell, nor should the Lord be angry for so doing, but their sin and condemnation is great that so do, *Ioh. 3. 19.* And the Lord is more *wroth* for this sin then any other; *Psa. 112. Luk. 14. 18. Heb. 3. 10. 11. 19.* In one word, either the Lord would have thee (who ever thou art) receive Christ, or to reject, and so despise Christ; if the Lord would have you reject him, he would then have you sin, & continue in it, which cannot stand

4.

Use.

with the honour of Gods holinesse, or of his grace; I shall here therefore open two things,

1. Set down means to enable you to c
2. Shew you how and in what manne should come.

The meanes,

I.

I. Consider, who it is that doth call you; is it or Ministers think you? you might never come no, it is Jesus Christ himself that calls you by t Why do many discouraged Spirits refuse to c it is because they thinke deceitfull men, or cha men call them, but the Lord hath no respect them; Oh foolish concept! I tell you their stery is not an act of their charity, wishing well salvation of all, but it is an act of Christs love veraign Authority, *Matth. 28. 18. 19. 20.* What they do, it is in *Christs stead*, *2 Cor. 5. 1* if Christ was present, he would call thee to his more bowels then any compassionate Ministe and I assure you, to receive them, is to receive (to despise them, is to despise Christ, *Ioh. 13. 2* therefore *Eph. 2. 14.* although the Apostles pre to the *Ephesians*, yet it is laid, that Christ can preached to them. *If any Minister preacheth ther doctrine of graces hen what Christ hath o red, let him be accursed:* but if they publish h and his call, look upon them as if the Lord h called unto you, lest the Lord accurse you, i their Ministry to you; the Lord Jesus did n off the Jewes for crucifying of him and shedd blood, untill the Gospell of grace published Messengers, cameth to them; and that was re then *Paul* waxed bold, and said, *because you way the Word from you, we leave you; Acts 1* Oh beioved, if you did beleewe Christ eal poor Prodigalls (that have run riot, & sinned

much as you could) home unto him; suppose was present, would it not draw you in? suppose was with thee in the chamber, where thou art after him, or in the Church, where thou art; for him, and he should appeare visibly be- ne eyes, open his bosome, and bowells, and before thee, and calling unto thee to this purpose doe beseech thee and intreat thee by all these have shed for thee in the dayes of my flesh, by bitter agonies I have suffered for thee, by all under bowells which have bene rowled together, come unto me, embrace me, lay thy head in this blessed bosome of mine, crucify longer by thy sins, tread me not under foot by cleefe any more; and I will pardon all thy ugly as red as crimson, I will heale thy cursed I will carry thee in my own bowels up to glory, where all sinnes and teares and sorrowes abolished, &c. who would not now come in? let me see that man that hath a heart of iron that would not melt and come in at this; beloved, this very call is done as really by his Ministry now, though not so visibly immediately as I now describe, and therefore would how you refuse to heare him that *speakes heaven, Heb. 12. 25.*

Consider whom the Lord calls and that is *thee* in particular, whoever thou art, to whom the Gospel of Christ is sent: for if you thinke Christ calls some one more so and so deeply humbled onely to come, unto you in particular, you will never come. We have proved this, that the Lord calls all in particular, and consequently each man in particular, consideration of this may bring you in; Men commit murder and steal, &c. but you fear cleef; but the Apostle bids you *fear that, for*

the Gospel is preached (saith he) unto you, as  
unto those that fell by unbelief: Heb. 4. 1. 2.  
say he calls me indeed, but it is no more then w  
doth to Reprobates; true, in the outward call  
yet upon this ground you may thinke the Lord  
mands not, calls not you, to sanctifie a Sabbath  
honour Gods name, because this is as common  
probates as unto you; doe not say I am not  
come, and therefore I am not called; no m  
you able to attend the rules of the Morall Law  
you looke upon them as appertaining to you,  
cause you cannot doe them, you intreat the L  
enable you, and so because you cannot come  
should looke up to the Lord to draw you: ar  
ly many times the great reason why the Lo  
not draw you; is, because you do not deeply c  
that he doth really & affectionately call you:  
say, I am a dry tree, the Lord cannot look up  
whose condition is worse then ever I heard of  
yet remember what the Lord speaks to such,  
3. 4. 6. 7. Look not thou to thy barren & dea  
but give glory unto God, as Abraham did,  
19. 20. and receive his grace with more th  
ness than any else, because none ever so m  
as thy selfe; you young men heare this, tho  
have spent the flower of your yeares in vanit  
ness, & filthy lusts, yet the Lord calls you in  
you old men growne gray headed in wick  
though it be the last houre of the day in your  
behold the Lord would hire you, & calls you  
in, before the foret wrath of a long provok  
break out upon you; you that have despis  
Messengers, crucified the Lord Jesus afresh,  
ed your hands in his blood, scorned and h  
Saints, and the word of Gods grace; heare v  
doms saith, Pro. 1. 22. 23. Return ye scorners;

er, thou that art ignorant of Christ, that never  
 ght after Christ many a yeare together, that have  
*sinually provoked him to his face*, how the Lord  
 is you, *Esay 65. 1. 2. 3.* you, even you, are all those  
 Lord calls, and will you not come? Consider  
 y the Lord calls thee, is it because he hath any need  
 ou to honour him? I tell you, he could have gone  
 others that would have given his Gospell better  
 com then it hath had from you; hee could have  
 ie to many Kings and Princes, and out of that gol-  
 mettall have made himself vessels of honour, ra-  
 then out of such base mould as thou art made of;  
 ould have honored himself in thy ruine, as in ma-  
 millions of other men, and lose nothing by thee  
 her, he could have been blessed without you in the  
 om of his Father; or is it because thou hast done  
 thing for him? alas! thou hast not returned him  
 nuthels; thou hast not had so much as a form  
 eligion, thou hast done as much mischief to him  
 ou couldst, *Ier. 3. 5.* thou hast wearied him with  
 e iniquities, and made him serve with thy sins, and  
 subdued his heart exceedingly by strang impeni-  
 y, *Isa. 43. 24.* the only reason that hath moved  
 to call upon thee, hath been to pity thee, seeing  
 unning to the fire that never can bee quencht,  
 out stop or stay; *2 Chron. 36. 15. 16.* and be-  
 et thou art fallen by thine iniquities, *Hos. 14. 1.*  
 I shall this bring you home?

3.

onsider for what end the Lord calls thee, is it not  
 me & take possession of all the *grace of Christ*,  
 1. 6. nay of all the *glory of Christ*, *1 Thes. 2. 12.*  
 to a most neare, sweet, and everlasting fellowship  
 Christ himselfe? *1 Cor. 1. 9.* and can I say any  
 e? can you desire any more then this? if the  
 I should say unto any of us, Come into the gar-  
 and there watch and pray with me, sorrow and

4.

suffer with me; who of us would not account ourselves unworthy of such honour? but for the Lord say, Come & enter into your rest, the land, the kingdom of grace and glory is before you, go up and possess it, Oh where are our hearts, if this call will draw? if the Lord should say at the day of Judgment when the heavens and earth shall be on a light fire, the Lord Jesus set upon the throne of his glory, admired of all his Saints and Angels; Come you blessed and take the kingdom prepared for you, would you not gladly come at that call? Oh beloved, Lord Jesus now in the throne of his glory in heaven behold he calls you unto a better good then that kingdom; he calls you to come and take himself & all precious benefits prepared for you, though in thy accursed; and would he have you take possession of all this? is it not the praise of the riches of his grace Eph. 1. If this be his end, then if thou wilt not come for thy own good, yet for his sake, his grace sake &

5.

How long the Lord hath called thee, how oft would have gathered thee; he hath stood so long till his locks are wet with dew of the night, Cant. 1. 2. It may be you are afraid, it hath been so long that now time is past; Oh no, for whiles the Lord calls by his word & spirit, now is the acceptable time 2 Cor. 6. 2, I confesse there is a time wherein the Lord will not be found, but whiles the Lord is unto thee by his Ministry, by his Spirit, convincing, stirring, knocking at thy heart, the time not yet past, the Sun is not yet set, so long as the beams appear, Isa. 55. 6. those thoughts which courage thee from coming to Christ, whiles the voice of his call is heard, cannot bee of Christ but Satan whose principall worke is to lay such stumpe blocks in our way to him.

6.

Consider the greatnesse of your sin in not coming to him,

1.

1. This is *the Condemning sin*; for no sin should condemn thee, if thou didst *come to him*, *Iohn 3. 17.* 18. 19. thou shouldst please him, & as it were make him amends for all the wrongs thou hast done him, by coming to him, *Heb. 11. 5. 6. 7.*

2. This aggravates all other sins, *If I had not spake to them*, (saith Christ) *they had had no sinne, i. e.* comparatively; *but now they have no cloak for their sin*: can the sin of devils be so great as thine, that never had a Saviour sent unto them? yet thou hast one sent and come out of heaven to thee, calling to thee from heaven, and yet thou despisest him. 3. This provokes the Lord to most unappeasable and unquenchable wrath, *Heb. 3. 11. I swore in my wrath they should not enter into my rest*; after sinnes against the Law, the Lord did not swear that man should die, (for that notes an unchangeable purpose) but let Christ be despised, the Lord now swears in his wrath against such a one: *he that drawes backe my soule shall take no pleasure in him*, *Heb. 10. 38.* after sin against the law, the Lord took pleasure in glorifying his grace upon man fallen, but if you draw back from the grace of Christ in the Gospell, the Lord will take no pleasure in you. 4. It provokes the fiercest & most unsupportable wrath, *Take heed you despise not him that speaketh*, for if they did not escape who refused him that spake on earth; much lesse shall we that despise him that speaks from heaven, *Heb. 12. 25.* Take heed therefore you despise not him that speaketh, the word *despise* signifies in the originall to despise or refuse upon some colour of reason: every man hath some seeming reason against beleeving: one thinkstime is past, another thinks hee is excluded by some antecedent decree of election, another thinks he is not humbled, nor holy enough, another makes excuse not by pretending his Ale-house & whore-house, but his Farm & Merchandize, O

*Ioh. 15.*  
22.

*Mat.*



*Mat. 22.* another thinkes he is well enough Christ, &c. Oh take heed, for the wrath most intollerable is your portion, the lowest of darknesse, is thy place in hell for this sin; *I despisers & wonder, for I will work* (saith th a worke in your dayes, which you shall not t though it be told you, *Acts 13. 41.* I pray y is this work? certainly a work of wrath and ance; but what is it? *you will not beleeve tho be told of it*, oh you secure sinners; but what they will not beleeve? nay truly the Lord hi silent there, and saith nothing, as if it was so dreadfull, that the glorious Lord himselfe is to expresse it; and truly no more am I: Oh be not worse then that *generation of Vipers* th in to *John* because some had forewarned t he cape the wrath to come, *Mat. 3.* but come ur viour that you may be ever blessed with hir you will say,

How should we come to him?

*Ans w, 1*

Come to him mourning, and loathing you for your long continuance in refusing of him *31. 9. Ezek. 6. 9.* Come mourning for all t but especially for this, that thou hast slighted h not fought him, shed his blood, rent his bowe if thou canst not come, yet come to him & m moan to him of thy unbeleef and inability to c

2.

Come with confidence that *they that do c will never cast away*, and that thou being c will never cast thee away, *Ioh. 6. 37. Heb. 10*

3.  
*Acts 2.*  
*39. and*  
*13. 47.*

Come gladly and willingly, glorifying his gr abasing thy self: *With gladness shall they be t and enter into the Kings presence, Psal. 45. 1* not receive Gods grace as a common thing, thankfully & with all thy heart: for the end t Lord gives Christ to any man is the glor

grace; if the Lord attaines this end hee desires no more, for why should he, when he hath his end?

Doe not come and taste, but *come & drink*, *Iohn* 7. 37. you may famish to death and pine away in your iniquities, and prove Apostates, even to commit the impardonable sin, if you do but *tast* of him, as those did, *Heb.* 6. 4. 5. but *drink abundantly*, *Oh ye beloved of the Lord*, *Cant.* 5. 1. If you cannot satisfie your soules by what you feel already received from him, then satiate your soules by what you may finde in him, *Isa.* 45. 24. take possession of all the grace, glory, peace, promises of the Lord Jesus and leave not a hoofe behind thee, & be for ever refreshed and comforted therein. So come to him, as that *you keep your confidence*, and keepe your sav.our of him and joy in him, *Heb.* 3. 14. with 6. let the word that called you be ever sweet and precious, as *David* said, *Psa.* 119. 53. *I will never forget thy Precepts, for by them thou hast quickned me.* Let the Lord Jesus be ever fresh, *Heb.* 3. 6. and as an oymment powdered; take heed that the blood wherewith you are sanctified, do not grow a *common thing*, & promises withered flowers, & Sermons of Christ and his grace (unlesse there be some new notions about them) as dead drink, for this is the great sin of this age; the old truths about the grace of Christ, and the simplicity of the Gospel is as water in mens shoes; Ministers must preach novelties, and make a quintessentiall extracts out of the Scriptures, & it may be, press blood out of them sometime rather then *milk*, or else their doctrines are too many as Almanacks out of date, or as news they heard seven years since; and they knew this before: O the wrath of God upon this God-glutted, Christ-glutted, Gospel-glutted age; unlesse it be among a very few poore beleivers, whose soules are kept empty, poore, and hungry by some continuall

x. temptations or afflictions, and they are indeed glad of any thing, if it be any thing of Christ ! Verily I am afraid such a dismal night is towards of spiritual deserts, and of outward, but sore afflictions of famine, war, blood, mortality, deaths of Gods precious servants especially; that the Lord will fill the hearts of all Churches, families, Christians, that shall be saved in those times, with such rendings, tearings, shakings, anguish of spirit, as scarce never more in the worst days of our fore-fathers; & that this shall continue, until the remnant that escape shall say, *Blessed is he that cometh in the name of the Lord*; blessed be the face and feet of that Minister, that shall come unto us in Christs name, and tell us, that there is a Saviour for sinners, and that he calls us for to come.

And thus I have done with this divine truth, viz. That the Lord Jesus in the day of his power, saves us out of our wretched and sinfull estate, by so much conviction, as begets compunction; so much compunction, as brings in humiliation; so much humiliation, as makes us come to Christ by Faith.

### CHAP. 2.

*That every sinner thus believing in Christ, is at that instant translated into a most blessed and happy estate : John 5. 24. Phil. 2. ult.*

*Quest.*

**I**F the Question be, What is that happy condition they are made partakers of ?

*Ans.*

I answer, this appears in these six priviledges or benefits, principally.

1. *Justification*, all their sinnes are pardoned.
2. *Reconciliation*, Peace with God.
3. *Adoption*, they are made the Sons of God.
4. *Sanctification*, they are restored to the Image of God.
5. *Audience of all their prayers to God.*
6. *Glorification*, in the Kingdom of heaven, in eternal Communion with God.

*Sec.*

## SECT. I.

*First, Justification.*

**T**His is the first benefit which immediately follows our union unto Christ by Faith, that look as we are no sooner children of *Adam*, and branches of that root by naturall generation, but we immediately contract the guilt of his sin, and so original pollution; so we are no sooner made branches of the second *Adam* by vocation, and so united unto Christ by Faith, but immediately we have the imputation of his righteousness to our justification, after which we receive in order of nature (not time) our sanctification; There is no truth more necessary to be known then this, it being the principall thing contained in the Gospel, *Rom. 1. 17.* the Law shewing how a man may be just and live; but it hath not the least word how a sinfull man may bee just and not die, this is proper to the revelation of the Gospel: let me therefore give you a taste of the nature of it,

Our Justification is wrought by a double act. 1. on God the Fathers part, he by a gracious sentence abloves and acquits a sinner, and accepts of him as righteous; 2. on God the Sons part, procuring the passing of this sentence by his satisfaction imputed and applyed: the Father being the person principally wronged hath chiefe power to forgive, yet in justice hee cannot acquit, nor in truth account a man unrighteous as righteous, unless the Son step in and satisfie; *for whose sake he forgives*: as the Apostle expressly saith, *Eph. 4. ult.* so that our Justification is wholly out of our selves, and we are meere passive in it. Justification is not to make us inwardly just, as the Papists dream; but it is a Law-tearm, & is opposed against condemnation, *Rom. 8. 33.* now look as condemnation is the sentence of the Judge, condemning a man to die for his offences, or sine;

den, the Son by procuring, the Ministers (whe Spirit also is) by publishing or applying parde that this is great consolation, that God the Father chiefly incensed, tis he that justifieth, tis he passeth this gracious sentence, and then who can demne?

3.  
Answ.

Esay. 43  
25.

4.  
Answ.

Why doth the Father thus justify? Tis mee grace, and out of grace. And hence I call it his *gracious sentence*, Rom. 3. 24. *justified freely by grace*. What is his grace? The Prophet *Esa* pounds it to be not our grace, or works of grace (though wrought by grace) but *his own name*. In some respect indeed it is just for God to for *viz.* in regard of Christs satisfaction, 1 *Iob.* 1. 3. 20. The Mercy-seat and the Tables of the in the Ark, may well stand together, but that (was sent to satisfy justice, and that thy sins were satisfied for, & not anothers: thus it's wholly of *g*. If therefore you thinke the Lord pardons you because you have beene lesse sinners then other if you thinke the Lord will not pardon your sin cause you are greater sinners then any else, you proceedingly against the riches of Gods grace i point. What is the mean by which the Father thus justify? Tis for the satisfaction or by the price the redemption of Christ, Rom. 3. 24. Rom. 5 *Eph.* 1. 7. for Mercy would, but Justice, could forgive, without satisfaction for the wrong. Hence Christ satisfies, that grace and mercy n have their full scope of forgiving. So that, ne works before conversion; which are but glist sins. Rom. 1. 18, nor works of grace in us after version, can be causes of our justification: for *Adam* when he was justified & sanctified, yet *he* whereof to boast, but believed in him that justifi the ungodly, Rom. 4. 5. And the Apostle *Paul* expressely,

it beleeve have beleeved, that we might be ju-  
*Gal. 2. 16.* tis therefore the price of Christs re-  
tion which doth procure our justification. But  
stand this aright, for this price is not applyed to  
articular man as the *common price*, redeeming  
for then every Believer should be accounted a  
r, and redeemer of all) but as the price of those  
a particular, to whom it is specially intended, &  
larly applyed. Christs righteousness is suffi-  
o justifie all to whom it is imputed, but it is no  
imputed then to the attaining the end of im-  
on, *viz.* to justifie and save me in particular,  
make me a head of the Church or a common  
ur : It argues a man weakly principled, that de-  
ne necessity of Christs satisfaction to our Ju-  
tion, because forsooth every Believer should  
e a Redeemer. By *Satisfaction* I understand,  
hole obedience of Christ unto the very death,  
is both active and passive, by which we are ju-  
l; *Heb. 10. 10. Phil. 2. 8.* that righteousness  
rist (wrought in his satisfaction) is imputed,  
satisfies the Law and divine Justice, *Gal. 4. 1.*  
. which is both active and passive : the very rea-  
hy the Law requires perfect obedience of us,  
we cannot possibly bring before God ; is, that  
ight seek for it in Christ, that fulfilled all righ-  
nesse : and therefore he is called *the end of the*  
*for righteousness, Rom. 10. 3. 4.* And it is  
e that any should deny justification by Christs  
obedience, upon this ground, *viz.* because  
y *the workes of the Law* (which satisfie the  
*shall no sinner be justified;* and yet withall say,  
we are justified by that which satisfies the Law.  
righteousnesse of Christ is not that of the God-  
(for then what need was there for Christ to doe  
fer ?) but that which was wrought in the Man-

+

And hence it is infinite in it self, though infinite value in that it was the righteousness of such a son. This righteousness of God may be considered two wayes; First, absolutely in it self; Secondly spectively, as done for us.

1. Christs absolute righteousness is not imputed to us, *viz* as he is Mediatour, Head of the Church having the Spirit without measure (which is not infinite) &c. for though these things are applyed our good, yet they are not imputed as our righteousness; and therefore the objection vanisheth, w<sup>ch</sup> saith we cannot be justified by Christs righteousness because it is of such infinite perfection.

2. The respective or dispensative righteousness which some call *justitia fidei jussoria*, is that w<sup>ch</sup> by Christ is just *for us* in fulfilling the Law, in being Gods Image, we once had, and have now by sin; and thus we are truly said to be as righteous by Christ by imputation, because he kept the law, and here observe that the question is not whether Christ did &c had is imputed to us as our righteousness, but whether all that he did *pro nobis*, for a surety in fulfilling the law, be not *for substance* righteousness; & therefore to think that we are justified by Christs righteousness, because then we are justified by his working of miracles, preaching sermons, which women are not regularly capable of but to cast blocks before the blind; so that if Christ doth not bestow his personall wisdom and justice upon another, yet what hinders, but that which Christ doth by his wisdom & righteousness to another, the same should stand good for him whom it is done? for thus it is in sundry cases among men; Christs essential righteousness, infinite wisdom of spirit without measure, &c. is not imputed to us; yet these have conspired together to do it

offer that for us; by which we come to be ac-  
 l righteous before God: he shall be called *the*  
*our righteousness*, *Ier. 23:6*. This righteousness  
 re imputed to us justifies us, *Rom. 5. 18*. we  
 to be made *the righteousness of God in him*:  
 righteousness of God whereby *he is just*, but  
*we are just*; opposed to the righteousness of  
 hich is called *our own righteousness*, *Rom. 10.*  
*1. 17*. Not righteousness *from* him (as the  
 dream) but righteousness *in* him; nor re-  
 by Christ only, but righteousness in Christ;  
 ured justifies; as sin imputed condemns,  
 are the persons the Lord doth justify?  
 are beleevers; we are justified *by faith*, *Rom.*  
*Christ's righteousness apprehended by faith*,  
 9. it is by faith not as a work of grace, but as  
 instrument appointed of God for this end.  
 did not die that our sins should be actually &  
 iately pardoned, but mediately *by Faith*, *Ioh.*  
*17. 20*. and the Lord in wisdom hath ap-  
 this as the only means of applying righteous-  
 ecause this above all other graces casts down  
 righteousness of man in point of justification, &  
 use of boasting, and advanceth grace & mer-  
 , *Rom. 3. 27. Rom. 4. 16. Ro. 4. 5. Rom. 9. 30.*  
 the faithfull account themselves ungodly in  
 esse of justification, and thence it is said that  
*am* (though a godly man in himself, yet) *be-*  
*in him that justifieth the ungodly*: he onely is  
 is whom God pronounceth & saith is righte-  
 ow Faith above all other graces beleeves the  
 and a Beleever faith, I beleeve I am righteous,  
 God, not because I feel it so in my self, but be-  
 od faith I am so in his Sonne, so that you are  
 ified before you beleeve; nor then only, when  
 e performed many holy duties, but at the first

5.  
 Ans<sup>r</sup>



instant of your closing with Christ, you are  
see it, and by Faith to admire Gods rich grace

What is the extant of this sentence?

6.

Ans<sup>r</sup>.

The description saith, that Christs satisfi-  
thus applyed, the Father doth two things.

1. He absolves them from all guilt and con-  
dion of sin, so that in this sense, *he sees no iniquity*  
*Jacob*, chastisements they may now have after  
fication, but no punishments; crosses, nor  
such as destroy their sins, no punishments to  
their soules: hence those phrases in Scripture  
*terring sins as a mist, blotting them out, removing*  
*the more, setting them as far as East is from*  
*West*: for Christ being made sin for his people  
this being imputed, he *abolishing all sin, by once*  
*ing, Heb. 10.* hence all are forgiven; and hence  
that there can be no suit in Law against a sinner  
Law being satisfied, and the sinner absolved  
hence sin is condemned, and the sinner spared  
8. 3. as Christ dyed for us, so he was acquitted  
and we in him; wee in him in redemption,  
him in actual faith and application. What  
sins, past, present, and to come, are actually  
at the first instant of believing, I will not, do  
determine; this is safe to say, 1. That the  
of pardon of all thy sins, is at an instant, *Rom. 8.*  
not the sense nor execution of pardon: a  
of pardon, nor actual application of pardon, to  
actually committed, *Col. 2. 13. Heb. 9. 12. 1.*  
*1. 2. Rom. 3. 25.* There is a pardon of course  
say) for sins of infirmities, I say there is also  
of course for sins of wilfulness, all manner  
but not sense of pardon alwayes. He accep-  
counts us perfectly righteous, *Rom. 4. 3.*  
*accounted for righteousness*, not the act of  
the Arminians would, but the object of it ap-

2.

Faith; *Rom. 5. 17.* The Lord accounts us as  
 ous through Christs righteousness, as if we had  
 all the law, suffered all the punishments for the  
 hof it; *Who can lay any thing to the charge of  
 elect*, whom God hath justified? saith the A-  
 ; *Ro. 8.* Satan may answer, Yes, I can, for the  
 saith, *The soul that sins must dye*: Christ an-  
 but I have dyed for him, & satisfied the utmost  
 ng to justice in that point: True, may Satan say,  
 satisfaction for the offence, but the Law must  
 p also; the Lord Christ answers, I am the end  
 Law for righteousness, I am perfe & holy and  
 ous, not for my self, (for I am a common per-  
 ut for this poor sinner who in himselfe is excee-  
 r and wholly polluted; and hence the Lord com-  
 ns, as well as pardons sins; *cloathes* us with  
 k, as well as remits sin for Christs sake; and as  
 e accounted sinners by imputation of *Adams*  
 unrighteousness, so are we accounted righte-  
 y the second *Adams* legall righteousness, and  
 to eternal life, *Rom. 5. 17. 18.* Thus you see  
 ture, now the Lord opens your eyes to see the  
 of this priviledge; you that never felt the heavy  
 of sin, the terrors of a distressed conscience ari-  
 rom the sense of an angry God, cannot prize  
 iviledg; but if you have, you cannot but lay as  
 l. *Oh blessed are they whose iniquities are for-  
 and whose sin is covered*; and again, *Blessed is  
 an to whom the Lord imputes no sin*: *Psal. 32.*  
 he Lord pity us; how many be there in these  
 that know there is no justification but by christs  
 ousness, & yet esteem it not? let me therefore  
 ou one glimpse of the glory of it in these parti-  
 . 1. This is the righteousness by which a sinner  
 ceous: the law shewes you how a man may be  
 ous, but there is not the least tittle of the Law,

Rom. 4.

5.

2

shewes you how a *sinner* may become righteous never could have entered into the thoughts of A how this could be; it is crosse to sense & reason. man accursed and sinfull in himself, to be at that time blessed & righteous in another; to say, *Let part from me, for I am a sinfull man, Luk. 5. 8.* voice of natural conscience awakened, not only cerning God out of Christ, but even when God appears in Christ as he did then to *Peter*; but the Lord should become our righteousness, who think no sinners like our selves: no cases, no actions, no desertions like ours, who can believe yet thus it is; the very scope of the fourth Chapter the *Romanes*, is not to shew how a just man is made righteous, but how a *sinner* may; our duties, works, & reformation, may make us at least less sinfull, but this righteousness makes us sinlesse. 2. By this a sinner is righteous before judgement seat of God: what man that hath workings of conscience, but trembles exceedingly he considers the judgement seat of God, and strict account there; but by this wee can look the face of the Judge himselfe with boldness. *God that justifies, who shall condemn? Rom.* Can Christ condemn? he is our Advocate. Can Satan condemn? why did Christ die & was made for us? why did Christ die & was made for us? why did Christ die & was made for us? Can Satan condemn, if God himself justifies? Judge acquits us, what can the Iaylor doe? Law condemn? no, the Lord Christ hath suffered for us, to the utmost; Oh the things that man saying, what shall I do when I die & go down dust? may not the Lord have something againe at the day of reckoning that I never saw, nor called? O poor creatures! is Christ now before without spot? hath he cleared all reckoning as he is before him; so are you, through that righteousness which is in him for you.

By this you have perfect righteousness, as perfectly righteous, as Christ *the righteous*; 1 *Joh.* 2. 1. 2. & 3. 7. All your owne righteousness though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect and little; but by this, the faith of *David, Peter, Paul*, was not more precious then thine is, because thou hast the same righteousness as they had, 2 *Pet.* 1. 2. VVhat sincere soul but esteems of perfect holiness more then of heaven it selfe? Oh consider thou hast it (in this sense I now speake of) in the Lord Jesus. By this you have continual righteousness; what dost thou complaine of daily? is it not because thou seekest new sins, or the same sins confessed, & lamented, and in part subdued? nay some to thy feeling wholly subdued; but they return upon thee again, & the springs in the bottom fill thy soul again, that thou art weary of thy self and life. O but remember, this is not a cisterne, but a fountain opened, *Zach.* 13. 1. for thee to wash in; as sinne abounds, so grace in this gift of righteousness abounds much more; the Lord hath changes of garments for thee: *Zach.* 3. 1. 2. 3. 4. 5. 6. 7. by means of which, there shall never enter into the Lords heart, one hard thought toward thee of casting thee off, or of taking revenge, upon any new occasion or fall unto sin.

By this you have eternall righteousness, that never can be lost; if the Lord should make thee as perfectly righteous as once *Adam* was, or Angels in heaven are, & put on thy royall apparell againe, thou wast in danger of losing this, & of being stript naked again; but now the Lord hath put your righteousness into a safer hand which never shall be lost, *Heb.* 6. 12. *Dan.* 9. 24. By this you please God, and are more amiable before him, then if you had it in your self; Do not say this is a poor righteousness, which is thus out of thy self in another; why do you think righteousness

4.

5.

6.

in your self would be best? Is it not because he you think you shall please God? Suppose thou it, yet thy righteousness should be at the best but righteousness, but this is called *the righteousness of God*, which cannot but be more pleasing to him than in thy self, *2 Cor. 5. 20*. what is Angelical righteousness to the righteousness of God? tis but a worm before the Sun: the smell of *Esaus* garr the robes of this righteousness of the Son of God of a sweeter odour than thine can be or ever shall *Eph. 5. 1. 2*. Tis said, *By faith Abel, Enoch, &c. pleased God*: their persons were finfull, their owne were weake, yet by Faith in this they pleased God: thou thinkest when thou goest to Prayer, if I be fin, but perfect holinesse in mee, surely God heare me. I tell you when you bring this offering Christs righteousness, the Lord had rather have then all you can doe, you bring that which please him more, then if you brought your owne. For thy own conscience if it be possible for the righteousness that is done by thy selfe to be more pleasing to God, then the righteousness of the Sonne of God, Lord of Glory himself, done and perfected for

7. By this you glorifie God exceedingly, *Abraham beleeveth, Rom. 4. and gave glory unto In the Lord shall all the seed of Israel be justified and shall glory, Esay 45. 25*. For,

1. By this you glorifie him perfectly in an instant for you continue to doe all that the Law require instant you beleve. The Apostle propoundeth a Question, *Rom. 3. 21*. Whether a Christian be doth make void the Law? No, saith the Apostle *we establish the Law*. How is that? *Parans* three wayes: One is this, because that perfect righteousness which the Law requires of us, we perform in Christ, by faith. So that in one instant thou c

to doe all that the *Law* requires, and hence ariseth impossibility of a true Beleevers Apostasie, as in one principall cause: They that deny satisfacti- by Christs doing of the *Law*, because by our own rkes and doings wee cannot be justified before d, may as well deny satisfaction by Christs suf- ngs, because by our own sufferings we cannot be- lified; our obedience to the *Law* in way of suf- ng, is as truly the works of the *Law*, as our obe- nce in way of doing.

2. By this you glorifie Gods justice; whatever tice requires to bee done or suffered, you give it o God, by Faith in Christ.

3. By this you glorifie grace and mercy, *Eph. 1. 7.* by this means mercy may over-abound toward u, and you may triumph in it as sure and certain to u. What a blessed mystery is this! Doth it not eve you that you cannot glorify God in your times d places? Behold the way, if thou canst not doe it obedience, thou maist by faith: & thereby make tination of all Gods glory lost and stolln from him thy disobedience to him. By this you have peace your consciences: by this, Christs blood is sprink- upon them, and that cooles the burning torments them, *Ro. 5. 1.* The commers unto the *Leviticall* rifices and washings, (types of this offering of rrist) could not thereby be perfected & be without : guilty conscience of sin: none of your duties can cify conscience, but as they carry you higher to this heousnesse, but the commers to this have no more rors of conscience for sin, I mean they have no just use to have any; this *Rain-bow* appearing over ur heads, is a certaine signe of fair weather, & that re shal be no more *deluge* of wrath to overwhelm e. By this all miseries are removed; when thy sins : pardoned, there is something like death, & shame

8,

6.

and sicknesse, but they are not; it's said, *Iſa. 53* There shall be none sick among them; why lo cause they shall be forgiven their iniquities: sicknesse in a manner, no sorrow, no affliction, venome, sting, & curse be taken away by pain; thy sicknesse, sorrow, losses, death it selfe ter now then health, joy, abundance, life; yo here see death, hell, grave, swallowed up in it and now tread upon the necks of them, 1 Cor. 15. You may see life in death, heaven in the deep glory in shame: when thou seeſt all thy sinne away in the blood of Christ Jesus. This is the sednesse of all you poore beleivers and com to the Lord Jesus: what should you doe but believe and rejoyce in it? If the wicked that apply the righteousness presumptuously say, Let us sin that may abound, and make no other use of forgiveness but to run in debt, & sin with a license: Why not you say, on the other side, Let me believe owne my portion in this righteousness, that sins have abounded, so my love may abound; sins have been exceeding great, so the Lord is exceeding sweet; as my sins continue and en so my thankfulness, glory in God, triumph death, grave, sins, through Christ, may also en as you see righteousness in Christ for ever you may from thence expect from him such a righteousness as may make you righteous also as righteous. Tremble thou hard-hearted imp wretch, that didst never yet come to Christ, in thy need of him, or prize his blood; this is thy portion, all thy sinnes are yet upon thee, and one day meet thee in the day of the Lords wrath, when he shall appeare as an everlasting living before thine eyes, and thou stand guilty him as chaffe and stubble.

## S E C T. 2.

Secondly, *Reconciliation.*

This is the second benefit which in order of nature follows our Iustification, although sometime in a large sense it is taken for the whole work of Iustification, triſtly taken, it followes it, *Rom. 5. 1. Being justified by faith, we have peace with God, i. e. not only peace from God in our consciences, but peace with God in our reconcilment to him, and his favour toward us: Being justified, we shall be saved from wrath, i. e. not onely the outward fruits of wrath, but wrath from whence those come; Christ is first King of righteousness, then King of Peace, Heb. 7. 2. for is not sin the cause of Gods anger? must not sinne therefore be first removed in our justification, before we can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himself being at peace with us) he accounts us friends; indeed our meritorious reconciliation is by Christs death, as the Kings son who procures his fathers favour toward a Malefactor, who yet lies in cold irons & knows it not; and this is before our justification or being, *Rom. 5. 9.* but actually & efficacious reconciliation, whereby we come to the fruition & possession of it, is after our justification, *Rom. 3. 24. 25.* Christ is a propitiation by faith, and here the Malefactor hath tidings of favor, if he will accept of it, *Eph. 2. 15. 17.* and of this I now speak: God & man were once friends, but by sin a great breach is made, the Lord onely bearing the wrong is justly provoked, *Isa. 65. 2. 3.* man that only doth the wrong is notwithstanding at enmity with him, & will not be intreated to accept of favour, much lesse to repent of this wrong, *Ier. 8. 4. 5. 6. 7. 8.* the Lord Jesus therefore heals this breach by being mediator betweene both; hee takes up the quarrell, and first reconciles*



God to man, and man to God, *in himself* demption, and after this reconciles God and *himself* in (or immediately upon) our just

This Reconciliation consists in two things

1. In our peace with God, whereby *layes by* all acts of hostility against us, *Rom*

2. In love and favour of God, I doe r  
Gods love of *good will*, for this is in Ele<sup>6</sup>  
his love of *complacencie and delight*, for t  
justified, the Lord behaves himselfe as a  
and stranger to us who are polluted before  
then he begins thus to love us, 1 *John* 4. 10.

1. 21. 22. A Gardiner may intend to turn  
tree stock into an Apple-tree, his intention  
alter the nature of it, untill it actually be  
upon : so wee are *by nature the children*

Eph. 1. 3. The intention of God the Father  
love of good will doth not make us children  
and Sons of peace, untill the Lord actually  
and ingrasse us into Christ, and then as Chi  
*delight of God* ; so wee in him are loved

Ifa. 4. 1.

2.

same love of delight. Peace with God and  
God are of different degrees of our reconc  
A Prince is at peace or ceaseth warre against  
yet he may not bring the Bebell before him  
bosome of speciall favour, delight, and love  
Lord doth both, towards us enemies, stran  
bells, devils, in our reconciliation with him

Oh consider what a blessed estate this is  
peace with God : It was the title of honour  
put upon *Abraham* to be *the friend of God*  
8. I am not able to expresse what a priviled  
tis better felt then spoken of; as *Moses* said,  
*Who knows the greatnesse of his wrath*; So I  
who knowes the greatnesse of this favour:

5.

1. That God should be pacified with thee

ger, this is exceeding glorious, *Isa. 12. 1. 2.* What is man that the Lord should visit him, or looke upon him, though he never had sinned? but to looke upon thee, nay to love thee, after provocation of sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down the bottome of hell, and is now and ever shall bee burning upon them; Oh blessed are they that finde this favour!

2. That the Lord should be pacified wholly and thorowly, that there should be no anger left for you to feel. The poore afflicted Church might object against those sweet promises made here, *Isa. 27. 1. 2.*

3. that she left no love: You are mistaken, saith the Lord, *Fury is not in me, ver. 4.* Indeed against briars and thorns, and obstinate sinners that prick & cut mee to the very heart by their impenitency, I have, but none against you: Out of Christ, God is a consuming fire, but in Christ he is nothing else but love, *1 Ioh. 4. 16.* & though there may be fatherly frowns, chastisements, reproofs, and rods, though he may for a time hide his face, shut out thy prayers, deferre to fulfill promises, &c. yet all these are out of pure love to thee, and thou shalt see it, and feel it so in thy latter end, *Heb. 12. 8. 9.* Never did David love Jonathan (whose love exceeded) as the Lord loves thee from his very heart, now thou art in Christ by faith.

3. That the Lord shall be pacified eternally, never to cast thee off again for any sins or miseries thou fallest into, this is wonderfull: Those whom men love they forsake, if their love be abused; or if their friends be in affliction, they then bid them good night; but the Lords love & favor is everlasting, *Isa. 9. 7.* The mountains may depart out of their places, & the hills cast down to valleys, but the Lords kindnesse never shall, never can; He hath hid his face a little moment, whiles thou didst live in thy sin and unbelief, but now

*Isa. 45.  
10.*

*with*

*with everlasting mercy he will embrace* : which is more, *the abounding of thy sin* occasion of *the abounding of his grace*, *Rom.* very wants & miseries are the very causes & tender mercies, *Heb.* 4. 15. 16. priviledge is this ? Did the Lord ever shew favour to the Angels that sinned ? Did he cast them out of favour utterly ? Oh infinite that so many thousand thousands every day out of thy heart against kindnesse and love, greatest, dearest love of God, should not foretell displeasure against thee ! the Lord turneth out all his anger upon his own Son for the sake of all thy sins, cannot now powre out, may be one drop left (though he would) to powre down upon thee for any one sinne.

4. That the Lord should be thus pacified his enemies ; a man may be easily pacified who offends him a little, but with an enemy that takes his life, (as by every sin you doe) this is yet this is the case here, *Rom.* 5. 7. 8.

5. That the Lord should be pacified, even his enemies, by such a wonderfull way as the blood of his Christ, *Rom.* 5. 7. 8. this is such love, as we thinke the infinite wisdom of a blessed God have devised no greater ; by this (v. 6.) he hath shed and set out his love, which though now stale and common thing in our dayes, yet which is enough to burst the heart with awe and amazement, to thinke that the party (who therefore had no cause to seeke peace) should find out such a way of peace. Woe to the world that despise this peace.

6. That being thus pacified, you may enjoy Gods presence with boldnesse at any time, what you will : I wonder what he can doe

oves you, *Rom. 5. 2.* and which is yet more, that  
 v all creatures are at peace with you, *Iob. 5. 23.* as  
 en the Captaine of the Army is pacified, none of  
 souldiers must hurt or strike that man; nay, that  
 :by all your enemies should be forced to do good  
 ou; *Oh death where is now thy sting?*  
 have oft wondered, if Christ hath borne all our  
 cries and suffered death for us, why then should  
 feel any miseries or see death any more? and I  
 ld never satisfie my owne heart by any answers  
 en, better then by this, *viz.* that if the Lord should  
 lish the very being of our miseries, they should in-  
 d then do us no hurt; but neither could they then  
 us any good: for if they were not at all, how  
 ld they doe us good? now the Lord Jesus hath  
 de such a peace for us, as that our enemies shal not  
 y not hurt us, but they shall be forced (himself or-  
 ing of them) to doe much good unto us; all your  
 nts shall but make you pray the more, all your  
 rowes shall but humble you the more, all your  
 ipations shall but exercise your graces the more;  
 our spirituall desertions shall but make you long  
 heaven, and to be with Christ the more: it is now  
 t of your portion, not only to have *Paul, and A-*  
*os, and world,* but *death* it selfe, to do you good:  
 Lord what a blessed estate is this; which, though  
 usands living under the Gospel of peace heare of,  
 they regard not; they can strain their consciences  
 restlesse pursuit of the favour of men, and in seek-  
 worldly peace; yet to this day (though born ene-  
 ss to God) never spent one day, it may be not one  
 ire, in mourning after the Lord for favour from  
 a, nor care not for it, unlesse it be upon their own  
 rms, *viz.* that God would be at peace with them,  
 :they may still remain quietly in their sins & war  
 inst God; & thence it is, that the Lord will short-  
 ly

1 Cor.  
 3. 22.

ly take away peace from the whole earth, and the world with war and blood-shed : as it is in *II. 6. Deliver every man into the hand of his bour, and into the hand of his King, and the smite the Land*; even for this very cause, for ing the peace & reconciliation with God, you and should have accepted in the Gospel of pe

### SECT. III.

#### *Thirdly, Adoption.*

This is the third benefit, which in order of follows our reconciliation, whereby the Lo counts us Sons, and gives us the Spirit and priv of Sons: for in order, we must be first beloved we can be loved so as to be accounted Sons, *1. 1. 2.* for the Lord of unjust to account us *just* justification is much; but for the Lord to acc hereby as *friends*, this is more: but to acco Son also, this is a higher degree and a farther ledge; and hence, our Adoption follows our *Ioh. 1. 12. Gal. 3. 26.* and if Adoption, then th rit of Adoption much lesse doth not precede Fa Christs active obedience (our Divines say) w right unto life; by Adoption we have a farther the one destroyes not the other; for a man ma right unto the same thing upon sundry grounds know there are two sorts of Sons: *1.* Some l ture, borne of our own bodies, and thus wee a Sons of God, but children of Wrath. *2.* Son Adoption which are taken out of another fam accounted freely of us as our Sons; and thus was for a time the Son of *Pharaohs* daughter, of this Son-ship by Adoption I now speak, the taking us out of the family of hell to be his Ad Sons. Christ is Gods Son by eternal generatic *dam* by creation; all beleivers are Sons of Ado Now Adoption is two-fold,

#### 1. Ext

1. Externall, whereby the Lord takes a people by outward covenant and dispensation to be his Sons, and thus all the Jewes were Gods *first-borne*, *Exod. 4. 22.* and unto them did *belong the Adoption*, *Rom. 9. 4. 5.* And hence their children were accounted Sons, as well as Saints, and *holy* : *1 Cor. 7. 14. Ezech. 16. 20. 21.* but many fall from this Adoption, as the Jewes did:

2. Internall, whereby the Lord out of everlasting love, to particular persons in speciall, hee takes them out of the family of Saran, and by internall love and speciall account reckons them in the number of Sons; makes them indeed Sons, as well as calls them so: *1. Isaac* by special promise was accounted for the seed, *Ro. 9. 8.* &c of this we now speak. Now this is double.

Isa, 55.  
5.

1. Adoption begun, *1 Ioh. 3. 1. 2.* now we are the Sons of God. To which of us, (though Sons indeed) yet the Lord behaves himself toward them for some time, and for speciall reasons, as unto *servants*, exercising them with many fears, *Gal. 4. 1. 2.* some spirits will not be the better for the love of their Father, but worse; and therefore the Lord keeps a hard hand over them: to others, the Lord behaves himself with more speciall respect, in making them cry with more boldnesse, *Abba Father*, *Rom. 8. 15. 16.* who will be more easily overcome, and bent to his will by love.

2. Adoption perfected, when we shall receive all the priviledges of sons, not one excepted, *Rom. 8. 23.* where we are said to wait for our *Adoption*, the *Redemption of our bodies*; By the first we are sons, but not seene nor known such, *1 John 3. 1. 2.* By the second, we shall be known before all the world to be such: wee now speake principally of Adoption begun, whereby we are Sons in Gods account, and by reall reception of the Spirit of Sons: the manner of this Adoption is thus.

R

1. God

1. God loves Jesus Christ with an unspeakable love, as his only Son, and as our elder brother.
2. Hence when we are in Christ his Son, he loves us with the same love, as he doth his own Son.
3. Hence the Lord accounts us sons, *Ephes. 1.* Gods love is not now toward us as to ~~us~~ his Son by creation, *viz.* immediately diffused upon us; but in loving his owne Son immediately, hence he loves us, and hence adopts us, and accounts us children.

Oh that the Lord would open our eyes to see this priviledge; *Behold it, saith John, 1 John 3. 1.* I am amazed at it, that children of wrath should become the Sons of the most high God; for, a beggar of the dunghill, a vagabond, runnagate from God, a pagall, a stranger to God, whom the Lord had not to think on, to be made a Son of God Almighty.

If Sons, then the Lord doth prize and esteeme us as Sons. If a man hath twenty sons, he esteems the poorest, least, sick child he hath, more than a hundred goods and servants, unless he be an unnatural father. I tell you that the least of you, the poorest and feeblest believer, is accounted of God, and more esteemed than all his household stuffe: then his earth, and all the glory in it, and all the Kings, & men in the world: *Isa. 43. 4. 5. 6.* not because he hath done any thing worthy of this, but onely because he accounts thee freely as his Sonne.

If sons, then the Lord surely will take care for us as for sons: a godly father hath a double care for his children. First, of their temporall; Secondly, chiefly of their eternall estate; we are ready to starve in times of want, what we shall eat, drink, we shall live; Oh consider, art thou a Son of God, and will not he that feeds the Ravens, and clothes the Lilies, provide for thee? Yes verily, he will.

re for thy temporall good. It is true, you may bee brought into outward straits, wants, miseries, yet on the Lord is thereby plotting for thy eternal good, & hence come all Gods corrections, *Deut. 8. 5.* *Ex. 12. 8.* the Lord took all they had from them by eir enemies in warre, and carryed them away captive into a strange Land, yet *Jer. 24. 5.* this was for eir good; we think the Lord many times takes no re for us, and so make him of a worse nature then : savage beasts, or bloody men toward their young, & this is certain, hee never denies any thing to us in outward things, but it is to further our eternall blisse with him, to doe us good in our latter end : what say dly parents ? it is no matter what becomes of my children, when I am dead, if the Lord would but love them himselve to be their portion; if at last they see the Lord in glory : doe not wonder then if the Lord keeps you short sometimes.

If Sons, then he loves you as Sons, as a father doth sons; you thinke the Lord loves you not, because I doe not alway feele his love, nor know his love; my son not thy childe, because whiles it is young, it loves not the father that begot it, or because thou sometime departed from it, and hast it not alway in thine own arms ? *Israel saith, My God hath forsaken me and forgotten me, Isa. 49. 14.* and yet no other tenders her childe, as the Lord did them; you like because you have so many sins and afflictions upon another, that the Lord loves you not: judge zealously, hath thy child no father because it is sick together, and therefore kept under unto a spare ? no, he knowes our mould, and that we are but clay, and freely choles us to be his Sons, and hence notwithstanding all our sins : *Psa. 89. 32. 33.* he sees *Ephraim* bemoaning his stubbornesse, as his sickness, & weaknes, *Jer. 31. 20.* doth not



- the Lord professeth, *Is he not my only Sonne?*
4. If *Sons*, then we are *heirs* and *co-heirs* with saith the Apostle, *Rom. 8. 17.* sons by nature alway heirs, but all sons by Adoption are: heirs with Christ, the Lord Christ as our eldster managing all our estate for us, because we do it our selves; we are *heirs*, 1. *of the King glory*, 1 *Pet. 1. 4. 5.* Heirs of all this visible & *Cor. 3. 22.* not that we have the whole work our own hands (it would be too cumbersome to us manage,) but the Lord gives us the rent of it, the & good of it, though it be possessed by others: are heirs of *the promise*: *Heb. 11. 9.* Heir whereby *Jehovah* himselfe comes to be our tance & portion for ever; and look as Christ the world an heire of all, though trod under all, so are we; what can wee desire more? then we have, and shall ever have the spirit: *Rom. 8. 15. 16.* & what are we the better for it? truly hereby, First we cry unto him, we blest to pray who could not pray before; because stopt our mowthes. Secondly, we cry *Abba*, and this Spirit witnesseth that we are sons of ther: it is not said that it witnesseth to our *conscience*, it witnesseth *with* our spirits, newed conscience, thus; All believers called & justified of God are Sons; but I am such a therefore I am a Son, now the Spirit beares with us in every part, both premises and conclusion, only it being the clearest and strongest witnessifies the same thing our consciences do, but clearly, more certainly, more comfortably & ly, ravishing the soul with most unspeakable & joy, especially in the conclusion. I know a *Noetic* testimony, but it is lastly resolved: He not now dispute it, only this is certaine; testimony all the Sons of God have by mea

their Adoption. They may not indeed sometime hear it; if they do, they may object against it through the unbelief in part remaining in them; or if it be sometimes suspended, what you want in the witness and comfort of it, you have it in the holiness of it; and therefore the Spirit sealing is called *the holy Spirit*, *Eph. 4. 30.* *1 Pet. 1. 6, 7, 8.* and is not this a great privilege? Thirdly, hereby you are led and guided, and that continually toward your last end. For as if *Adam* had stood, he should have had the Spirit of God, this very Spirit to have kept him and all his posterity from falling at any time from God, so Christ having stood for us, justified us before God; sends the immutable constant assistance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor assure us, &c. yet it is every moment guiding and leading of us unto our utmost end. From hence it is, that the same sins which harden others, at last humble us, the same temptations by which others fall & perish, serve at last to purify us; hence our decay in grace leads us to growth at last, hence our fears & doubts serve to establish at last, hence our hindrings from God, for a time, make us esteeme more of the presence & ways of God at last; because this Spirit of Adoption is that by which we are led, & constantly assisted & carryed toward our latter end: Oh mourn thou that art as yet no Son, but a slave to Satan, & unto thy filthy lusts; a servant at best, working for wages onely, and feare of the whip, who shalt not only abide in Gods house as Sons shall doe: nay it may be hast hated and reviled the Sonnes of God; time shall come that you shall wonder at their glory, who are not known now.

Rom. 8,  
14.

#### SECT. 4.

Fourthly, *Sanctification.*

This is the Fourth benefit which followes in order of nature, our justification, reconciliation, & adoption

the Lord professes, *Is he not my only Sonne?*

4. If *Sons*, then we are *heirs* and *co-heirs* with Christ, saith the Apostle, *Rom. 8. 17.* sons by nature a way heirs, but all sons by Adoption are: we heirs with Christ, the Lord Christ as our elder managing all our estate for us, because we do it our selves; we are *heirs*, *1. of the Kingdom glory, 1 Pet. 1. 4. 5.* Heirs of all this visible world *Cor. 3. 22.* not that we have the whole world in our own hand (it would be too cumbersome to us to manage,) but the Lord gives us the rent of it, the blessing & good of it, though it be possessed by others. we are heirs of *the promise: Heb. 11. 9.* *Heb.* whereby *Jehovah* himselfe comes to be our inheritance & portion for ever; and look as Christ is the world an heir of all, though trod under all, so are we; what can we desire more? If then we have, and shall ever have the Spirit of *Rom. 8. 15. 16.* & what are we the better for it? truly hereby, First we cry unto him, we are blest to pray who could not pray before; because stopt our mouthes. Secondly, we cry *Abba!* and this Spirit witnesseth that we are sons of God: it is not said that it witnesseth to our spirits *ου λωγισμεν*, it witnesseth *with* our spirits, *i.* renewed conscience, thus; All believers called: justified of God are Sons; but I am such a one therefore I am a Son, now the Spirit beareth witness with us in every part, both premises and conclusion only it being the clearest and strongest witness it justifies the same thing our consciences do, but yet clearly, more certainly, more comfortably & fully, ravishing the soul with most unspeakable joy, especially in the conclusion. I know a *Noetic* testimony, but it is lastly resolved in it. It is not now dispute it, only this is certaine; the testimony all the Sons of God have by means
- 5.

Adoption. They may not indeed sometime hear they do, they may object against it through the eef in part remaining in them; or if it be fomesuspended, what you want in the witneffe and ort of it, you have it in the holineffe of it; and fore the Spirit fealing is called *the holy Spirit*, 4.30. 1 *Pet.* I. 6, 7, 8. and is not this a great prize? Thirdly, hereby you are led and guided, and continually toward your laft end. For as if *A-* had stood, hee fhould have had the Spirit of this very Spirit to have kept him and all his po- from falling at any time from God, fo Chrift g stood for us, juftified us before God; fends immutable conftant affiftance of the Spirit in A- on, which though it doth not alway quicken us, comfort us, nor affure us, &c. yet it is every mo- guiding and leading of us unto our utmoft end. Hence it is, that the fame fins which harden o- at laft humble us, the fame temptations by which s fall & perifh, ferve at laft to purify us; hence decay in grace leads us to growth at laft, hence ars & doubts ferve to eftablifh at laft, hence our ings from God, for a time, make us efteeme of the prefence & ways of God at laft; becaufe pirit of Adoption is that by which we are led, & antly affifted & carryed toward our latter end: mourn thou that art as yet no Son, but a flave to, & unto thy filthy lufts; a fervant at beft, work- or wages onely, and feare of the whip, who fhalt ly abide in Gods houfe as Sons fhall doe: nay, be haft hated and reviled the Sonnes of God; hall come that you fhall wonder at their glo- ho are not known now.

Rom. 8,  
14.

#### SECT. 4.

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tion, for upon our being Sons in Adoption, we receive the Image of our heavenly Father in Sanctification; because we are under grace. Hence to passe that we are freed from the *raigning sin*, Rom. 6. 14. so that our Sanctification follows justification, and Adoption goes not before justification, we have the love and righteousness of Son; in reconciliation, the love of the Father; adoption, the love of a Father & presence of the Father assisting, witnessing; in Sanctification, the love of our Father by the same spirit: and this love with submission is *the seal of the Spirit* in Eph. 1. 13. *the seal Sealing*, is the Spirit it self sealed, consists first in the expression of it in us; secondly, in the impression of it in Sanctification; and that he only shall passe as current coyn, both these; I know the most full and cleare and testimony of the Spirit is after all God finished in glorification, but the beginning here in Adoption, a fuller measure of it in Sanctification; Gods Seale is ever set to some persons seales to some bond, not to blanks) promise of a *eternal* justification, & reconciliation only to men sanctified or called: in therefore we receive the Spirit, which lo wayes; testifying either thou sanctified, or thou called, art justified & reconciled. I know of external sanctification by outward profession, and common illumination & of the Spirit *upon men*, from which many Heb. 10. 29. but of internal & speciall; that which, you may best conceive in these three  
 1. It is the *renewing of a man*. So that by it morally made a new man, another man; *are become new*; he hath new thoughts, new of things, new desires, new prayers, & prayer specifications, regeneration not differing from

Tit. 3. 5.  
 2 Cor. 5  
 27.

It is a renewing of the whole man, 1 Thes. 5, 23. as every part and faculty of man is corrupt by the first *Adam*, so they are renewed by the second *Adam*; not that we are perfectly renewed in this life Christ, as we are corrupt by *Adam*, but in part in every faculty, Rom. 6. 19, and from hence ariseth our continual combat and warfare with sin, yea with all sin; not because of our sanctification simply (for if it were perfect, we should war and wrastle no more;) but from the imperfection of it. And this renewall in part, is in every part, even in the whole man: and as the first *Adam* propogates sin chiefly and radically the soul, especially into the heart of man; and from thence it diffuseth it selfe like leaven into the whole scope of our lives, so the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives; and hence it is called *the inner man*, 2 Cor. 4. 16. You see a little holiness in a Christian; I tell you, if he be of the right make, there is a kind of infinite endless holiness within him from whence it springs, as there is a kinde of infinite endless wickedness in a wicked man, from whence his sin springs: if a man be outwardly holy, but not within, he is not sanctified, no more then the painted Seiches of the proud Pharisees; if any man say his heart is good, though he makes no shew in his life, he speaks not the truth, if the Apokle may be beleaved, 1 John 1. 6. for Sanctification is a renewall of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tipt, and his clothes pared; No, no, the Lord makes all new where he comes.

It is a renewall unto the Image of God, or of God Christ; an un sanctified man may be after a sort renewed in the whole man, his outward conversation may be fair, his minde may be *enlightened*, his heart

Rom. 2.  
28.2.

may taste of the heavenly gift, &c. Heb. 6. 4. may have a form of godliness, 2 Tim. 3. 5. hee have strong resolutions within him unto godli Deut. 5. 29. and hence with the five foolish V may be received into the fellowship of the wise not discerned of them neither, till the gate is shut they are never renewed in their whole man *after the Image of God*: i. they do not know things; and of them as God doth, they doe not love and willnesse and the means thereto, as God doth; they do not sin, as God doth; they do not delight in the Law of God, it is not writ in their hearts, and they love it not as God doth; and this is the cut thread between a sanctified & unsanctified: by sanctification a man is renewed unto Gods image, once lost, but here again restored: Eph. 1. 16. we receive from Christ grace for grace the seale on the wax bath tittle for tittle, to that seale it selfe, wee are changed into the same In Christ by beholding him, in the glasse of the C by Faith; 2 Cor. 3. 18. *I delight in the law in my inward man*, Ro. 7. 23. and hence a Ch by the life of sanctification, lives like unto G least hath a holy disposition & inclination (the of holiness) so to do; Gal. 2. 19. *I live unto that calleth us from darknesse into his marvellous that we might shew forth his vertues*; and this true sanctification, may thus appear; because sanctification is opposed to our originall corruption as our justification to our original & contrary of sin: now as originall corruption is the defacing Gods Image by contrary dispositions to sinful our sanctification can be nothing else but the ridding of this pollution, by the contrary habits and dispositions to be like unto God again: our sanctification is to be holy, Levit. 20. 7. our holiness hath no primary pattern but Gods holiness, so th

1 Pet. 1.  
14. 15.  
16.





thee daily in captivity; yet remember the Lord hath given thee another nature, a new nature; there is something else within thee, which makes thee wrastle against sin; & shal in time prevail over all sin, *Mat* 12. 30. this is the Lords grace sanctifying of thee. Oh be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himself in thee, & to blesse thee, in turning thee from thine iniquities.

1. By this thou hast a most sweet and comfortable evidence of thy justification and favour with God; he that denyes this, must (what ever distinctions hee hath) abolish many places of Scripture, especially the Epistles of *James* and *John*, who had to do with some spirits, that pretended faith and union to Christ, and communion with him, and so long as it was thus, this was evidence sufficient to them of their justified estates. What saith *James*? Thou sayst *thou hast faith*, shew it me then; prove it for my part, saith he: Ile prove by the blessed fruits and works which flow from it, as *Abraham* manifested his, *Jam.* 2. 18. 22. What saith *John*? You talke (saith he) of fellowship and communion with Christ, and yet what holinesse is there in your hearts or lives; if you say you have fellowship with him, and walke in darkenesse, we lie and doe not the truth; but if you walke in the light, then although your holinesse, and confession, and daily repentance for sin doth not wash away sin, yet the blood of Christ doth wash us, 1 *Joh.* 1. 6. 7. Again, you say you know Christ, and the love and good will of Christ toward you, & that he is the propitiation for your sins; how do you know this? saith he: He that saith, I know him, & keep not his commandments, is a liar, 1 *Joh.* 2. 4. True, might some reply, he that keeps not the commands of Christ, hath thereby a sure evidence that he knows him not, & that he is not united unto him; but is this any evidence that wee doe know

know him, and that we are united to him, if wee doe keep his commandments? yes verily, saith the Apostle, *hereby we know that we know him, if we keepe his commandments, ver. 3, and again, ver. 5. Hereby know we that we are in him.* What can be more plain? What a vanity is this to say that this is running upon a covenant of works? Is not sanctification *the writing of the law in our hearts*, a speciall benefit of the covenant of grace as well as justification? *Heb. 8. 10. 12.* and can the evidencing then of one benefit of such a covenant by another, be a running upon the covenant of works? is it a truth contained in the covenant of grace, *viz.* that he that is justified is also sanctified, & he that is sanctified is also justified? And is it an error against grace to see this truth, that hee that is sanctified is certainly justified; and that therefore, he that knows himself sanctified, may also know thereby that hee is justified? Tell me how will you know that you are justified? You will say, by the testimony of the Spirit; and cannot the same Spirit shine upon your graces, & witnesse that you are sanctified as well? *1 Iohn 4. 13. 24. 1 Cor. 2. 12.* Can the Spirit make the one clear to you, & not the other? Oh beloved it's a sad thing to hear such questions and such cold answers also, that sanctification possibly may be an evidence; may be? is not certain? Assuredly, to deny it is as bad as to affirm that Gods own promises of favour are true evidences thereof, & consequently, that they are lies & untruths; for search the Scripture, & consider sadly, how many Evangelicall promises are made unto several graces, *i.e.* unto such persons as are invested with them; you may only take a taste from *Matth. 5. 3. 4.* &c. where our Saviour (who was no legall preacher) pronounceth, & consequently evidenceth blessednes by eight or nine promises, expressly made to such persons as had inherent graces of *poverty, mourning, meeknesse, &c.* there

there mentioned; the Lord Jesus leaving those precious Legacies of his promises unto his children that are called by those names of *Mourners, poore in spirit, pure in heart, &c.* that so every one may take; & be assured of his portion manifested particularly therein: that I many times wonder how it comes to passe, that this so plain and ancient principle of Catechisme (for so it was among the *Waldenses* many 100. years since) grounded on so many pregnant Scriptures, should come to be so much as questioned in our days; sometimes I thinke it ariseth from some wretched lusts men have a minde to live quietly in; desirous to keepe their peace, and yet unwilling to forsake their lusts; and hence they exclude this witnesse of water, the witnesse of sanctification to testifie in the Court of conscience, whether they are beloved of God and sincere hearted or no, because this is a full witnesse against them, and tellsthem to their faces, that *there is no peace to the wicked, Isa. 57. ult. Deut. 29. 19. 20.* & that they *have nothing to do to take Gods name in their lips, that secretly hate to be reformed, Ps. 50. 16* In others I think it doth not arise from want of grace, but because the Spirit of grace & sanctification runs very low in them; tis so little that they can scarce see it by the help of spectacles; or if they do, they doubt continually of the truth of it; and hence because it can speak little, and that little very darkly and obscurely for them; they have no great mind that it should be brought in as any witnesse for them. Others I think may have much grace & holinesse, yet for a time cast it by as an evidence unto them, because they have experience how difficult & troublesome it is to find this evidence; and when tis found, how troublesome to read it, and keepe it fair, and thereby have constant peace and quietnesse; and hence arise those speeches, *Why do you look to your sanctification, a blotted evidence,*

vidence? you may have it to day, and lose it to morrow, and then where is your peace? and I do beleeve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either because they look onely to this, and not unto Christ, and their Justification by faith, *Rom. 5. 1.* or else because there is some secret lust or guile of spirit, *Psal. 32. 1. 2.* which the Lord by sore and long shakings about their call and sanctification, would first winnow out, or because there is a perverse frowardnesse of spirit, whereby because they feel not that measure of sanctification which they would, do therefore vilify, and so come to deny what indeed they have; because they feel a law of sin in their members, leading them away captive: will not, with Paul, take notice of the law of their minds, whereby that inner man delights in the Law of God, & mourns bitterly under the body of death, by which they might see with Paul, that there is no condemnation to such, *Rom. 8. 1.* To conclude, what ever is the cause of this crookednesse of judgement, I doe beleeve that the generall cause is, want of attendance and standing unto the judgement of the Scriptures in this controversie: for if this was stood unto, men would not produce their owne experience, viz. that they would never finde any evidence from sanctification, but they have met with it in another way, by the immediate witness of the Spirit onely; nor would men cry it down, because grace being mixt with so much corruption, it can hardly be discerned, and so will be alway left in doubts, and that the heart is deceitfull, and many that have evidenced their estates hereby, have beene deceived: I confesse thus the Popish Doctors argue against assurance of faith from the Scriptures without speciall and extraordinary Revelation; but what is all this to the purpose if the Scriptures make it an evidence? away then with thy corrupt experience, shall this be

be judge, or the Scriptures rather? what though many judging of themselves by marks and signes have beene deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men through their own weaknesse or wickednesse have beene deceived in misapplying promises; yet the Scriptures cannot deceive you: What though it be difficult to discerne Christs grace in us? yet if the Scriptures will have us try our estates by that rule, which in it selfe is easie, but to our blindness and weaknesse, difficult many times to see; who shall, who dares condemn the holy Scriptures? which as they shall judge us at the last day, should judge us now. Suppose that diverse books, and many Ministers sometimes give false signes of grace and Gods favour, yet doth the Scriptures give any? I shall propose one thing to conscience, as the conclusion of this discourse: Suppose thou wert now lying upon thy death-bed, comforting thy selfe in thy elected and justified estate; suppose the Spirit of God should now grapple with thy conscience, and tell thee, if thou art *justified*, then thou art *called and sanctified*, 2 *Thes.* 2. 13. 14. Is it thus with thee? what wilt thou answer? if thou sayst thou art not sanctified, the Word & Spirit will bear witnesse then against thee, and say, then thou art not elected nor justified; if thou sayst thou knowest not, thou lookest not to sanctification, or fruites of the Spirit, they will then reply, How then canst thou say that thou art elected or justified? for it is a truth as cleare as the Sun, and as immovable as heaven and earth; None are *elected & justified*, but they are also *sanctified*, and they that are not *sanctified* are not *justified*, *Rom.* 8. 1. 13. And now tell me, how can you have peace, unless you make your faces like flint before the face of Gods eternal truth, or heal your conscience by such a plaister as will not stick? if therefore the Lord  
ever

r made sin bitter to thee, let holinesse be sweet; if continuance in sin hath been an evidence unto thee of condemnation, Oh let the riches of the grace of Christ in redeeming thee from the lamentable bondage & power of sinne, be an evidence to thee of thy salvation: Oh blesse God for any little measure of sanctification; doe not scorn or secretly despise this gift of grace, as many in this degenerate age begin to, saying, You look to graces & fruits, & marks, & signs, and a holy frame of heart & sanctification; what is your sanctification? Oh let it be the more precious to thee, mourning that thou hast so little, and praising the God & Father of all grace for what little thou hast, wearing it as a bracelet of gold about thy neck, knowing hereby thou art *born of God*, and that *the whole world lyeth in wickednesse*, and shal perish without this, *1 Ioh. 5. 18. 19.* 2. This is your glory and beauty, this is glorification begun; what greater glory then to be like unto God? to be like unto God is to be next to God: and therefore this is called *glory*, *2 Cor. 3. 18. we are changed into the same Image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven consists essentially in the perfection of grace; what is the worke of some men at this day but to cast reproach upon sanctification our glory? 3. This will give you abundance of sweet peace, and therefore, *Heb. 12. 11.* is called the *quiet fruit of righteousness*; for from whence comes the sore troubles & continuall doubts Gods favour in many mens consciences? Is it not the decay or guile here? *Pf. 32. 1. 2.* Is it not some boldnes to sin; that they *walk not in fear*, & therefore not in the *consolation of the holy Ghost*? Is it not their secret dalliance with some known sin, continued in the secret impenitency? is it not because they labour with some strong unmortified corruption, pride, or passion.

Acts 9.  
41.

passions, that they are in daily pangs and throwes of conscience for ? *Pf. 32. 1. 2. 3. 4.* what was the rejoicing of *Paul* ? was it not that *in all sincerity & simplicity he had his conversation among men* 2 Cor. 1. 12. What was *Hezekiah's* peace when dying as hee thought ? was it not this ; *Lord remember I have walked before thee uprightly* ? *Isa. 38. 2. 3.* not that this was the ground of their peace, for that only is free grace in *Christ*, but this is the meanes of your peace, *Ioh. 14. 22. 23.* it's a cursed peace which is kept by looking to *Christ*, yet loving thy lust.

4. This is that which will make you fit for *Gods* use, 2 *Tim. 2. 20. 21.* a filthy unclean vessell is good for nothing till cleansed ; *God* will not delight to glorifie himselfe much by an unsanctified person ; what is thy wife, children, friends, family, the better for thee, if thy heart remain unsanctified ?

5. A little holinesse is eminently all, springing up to eternall life ; this little spring shall never cease running, but it shall fill Heaven it selfe, and thy soul in it with abundance of glory, *Ioh. 4. 14. & 7. 38.* You despise it because it is but little ; I tell you this little is eminently all, and contains as much as shall be poured out by thee so long as *God* is *God* : Tis true, thou sayst it's weak, and oft foyled, & gives thee not compleat power and victory over all sin, yet know that this shall (like *the house of David*) grow stronger & stronger, and it shall at last prevaile, and the *Lord* will not break thee though thou art bruised by sin daily, untill judgement come to victory ; and the Prince of this world be judged, and thy soule perfected in the day of the *Lord* *Jesus*.

#### SECT. 5.

Fiftly, *Audience of all prayers.*

This is the fift benefit, which though it be a fruit of other benefits, yet I name it in speciall, because I desire

it might be specially observed; and I place it as our sanctification, because of *Dauids* speech; *If regard iniquity in my heart, the Lord will not be my prayer*, *Psa. 66. 18.* and that of the Apostle, *1 John 3. 22. We beleeve what ever we aske we receive, because we keep his commandments, and doe things which are pleasing in his sight.* As the Lord hath respect to the prayers of his people, not in regard of their justification, but in some sense in regard of their sanctification also; a justified person polluted with some personall or common sins of times, may want that audience and acceptance of prayers I am now speaking of. That God will heare all the petitions of his people, can there be a greater priviledge then this? yet this our Saviour affirms twice together, because it is so great a promise, we can hardly beleeve it, *Ioh. 14. 13, 14. Whatsoever you aske the Father in my name, that will I doe for you.* I mark the scope of the words, our Saviour hath promised, that *he that beleeves in me shall doe greater things then I have done*: now because this might seeme strange and impossible, the Lord in those verses sheweth them how, for (saith he) *Whatsoever you aske in my name I will doe for you*, I will doe indeed all that shall be done, but yet, it shall bee by meanes of your prayers; Christ did great workes when he was upon earth, but for him to doe what ever a poor sinfull creature shall desire him to doe, what greater work of God can there be then this? *This is our confidence in the Apostle) that what ever we aske according to his will, he heareth us*, *1 Ioh. 5. 15.* The greatest question here will be, what are those prayers the Lord will hear? I confesse many things are excellently said in this way, yet I conceive the meaning of this Charter is fully exprest in those words, *In my name.* If they be prayers in Christs name, they shall be heard, & it contains these three things. . . . **T**he first. To



Mic. 4.  
5.

Deut.  
18. 18.  
19.

1. To pray in Christs name, is to pray with  
 ance upon the grace, favour, and worthinesse o  
 merits of Christ, thus this phrased is used, *to walk*  
*the name of their God*, is in confidence of the au  
 rity, and excellency, and favour of their Gods,  
 they will beare them out in it; so to pray in C  
 name, is to pray for Christs sake thus, *Ephes. 1*  
*through him* (i. through his death & sanctity c  
 rested upon) *Wee have accesse with confidence*  
*the Father*, Eph. 3. 12. *In whom we have bold*  
*and accesse with confidence, by the Faith of*  
 There are three evils that commonly attend our  
 yers, when we see God indeed. 1. Shame and  
 from God, the Apostle saith therefore, that *by*  
*in Christ we have access*. 2. If wee doe accede  
 draw near to him, there is a secret fear & strait  
 spirit to open all our minds; therefore saith he  
*have boldness*, the word signifies liberty of spee  
 open all our minds without fear or discourager  
 3. After we have thus drawn near, & opened a  
 desires & moanes before God, we have many d  
*viz.* will the Lord hear such a sinner, and such v  
 and imperfect, and sinfull prayers? and theresi  
 also affirms, that we have *confidence & assuranc*  
 being heard; but all this is *by faith in him*: for  
 as Christ hath purchased all blessing for us t  
 death, & hence makes his intercession for those  
 daily according to our need: So we are much  
 to rest upon, & make that satisfaction, the gro  
 our intercession; because Christs blood purc  
 this, therefore O Lord grant this. 2. To pray  
 name, is to pray from his command, & accord  
 his will; as when we send another in our nam  
 wish him to say thus, Tell him that I desire  
 thing of him, and that I sent you; so it is here, ar  
 the phrase signifies: *Ioh. 5. 43. I am come in*  
*thine name*, i. By this authority & command.

To pray in Christs name therefore, is to pray according to the will of Christ, and from the will of Christ; when wee take these wordes the Lord puts into our mowthes, *Hos. 14. 1. 2. 3.* and desire those things only that the Lord commands to seeke, whether absolutely or conditionally; according to his will revealed, and with submission to his will concealed: 1 *John 5. 4.* what ever we ask according to his will, he hears us; *Psa. 27. 8. Rom. 8. 26.* If you aske any thing not according to Gods will, you come in your own name, & sent you not with any such message to the Father.

3. To pray in his name, is to pray for his ends; for the sake and use of Christ, and glory of Christ; this phrase is used, *Mat. 10. 41. 42.* To receive a Prophet in the name of a Prophet, i. for this end and reason, because he is a Prophet. A servant comes in his Masters name to aske something of another, when he comes, as from his command; so also for his Masters use: So when we pray for Christs sake, i. for his ends, not our own; these ever prevail, *I am. 4. 3.* You aske and have not, because you aske amisse, to spend on your lusts; *Ioh. 12. 27. 28. Psa. 145. 18.* this is to aske in truth, to act for a spirituall end; to make it our utmost end, ariseth from a speciall, peculiar, supernaturall presence of the Spirit of life: and consequently a Spirit of prayer which is ever heard. And hence you shall observe, the least groan for Christs ends is ever heard; because it is the groaning of the spirit, because it is an act of spirituall life, the formarty of which consists in this, that it is for God: *Gal. 2. 9.* the Lord cannot deny what we pray for Christs ends, because then he should crush Christs glory: and therefore let a Christian observe, when he would have any thing of God that concerns himself, not to be solicitous so much for the thing, as to gaine favour and mercie to God, & a heart subject unto God in a humble

humble contentednesse, to be denied as well as heard, and he shall undoubtedly find the thing it a lust is properly such a desire (though for law things) wherein a man must have the thing because it pleaseth him, as when *Rachel* asked for children must have them, else she must needs dye : Give water that we may drink was their brutish cry *od. 17. 1. 2.* not that we may live to him that give holy prayers or desires (opposed unto lusts) are desires of the soul, left with God, with submission to his will, as may best please him : now the Lord heareth the desires indeed of all that feare him, but fulfill their lusts. These three are the essential parts of such prayer as is heard, or if you will, of which is properly or spiritually prayer : fervency assurance, &c. are excellent ingredients ; but the Lord may hear prayer without them : it is true the Lord may sometimes not heare us presently, but praying time is our sowing time, we must not presently for the harvest : *The Lord heares thee, of the destitute, Ps. 102. 17.* the original word is *the shrub*, or *naked place of the desert*, which the prophet saith, *Ier. 17. 6. sees no good when good*, yet such as feels themselves such, the Lord doth regard them, and will have a time to answer them though the Lord may not give us the thing we for, nor as good a thing of the same kind, yet he gives us the end of our prayers ; he that is at Sea wants stiffe winds to carry him to his port, yet no cause to complain, if the Lord secretly carry him by a strong current of the Sea it selfe ; and it shall then see how the Lord hath not failed to : you in any one particular, *Ios. 23. 14.* Oh then see and be perswaded of this your priviledge God will now hear every prayer, many make

n, How may we know when the Lord grants our blessing as an answer to prayer? many things said to this purpose; but the simplicity and plainness of the answer lyes in this, *viz.* if it be a prayer, and hears it; if it be put up in Christs name, it is then answered: and that you may beleve this, and glory in it, consider these reasons, to confirme this truth.

1. From the promise of Christ as in this place, *Ioh. 14. 14.* which was a promise in special to be accomplished when he came to his kingdome; and therefore, though it is true, Gods grace is free, & therefore think the Lord may as well refuse to heare you, as heare; yet consider that by his promise, hee hath bound himselfe to heare. From the Fatherly disposition that is in God, *Iohn 16. 26. 27.* and hence hee heares us, and hence cannot but heare us.

2. Because all prayers put up in Christs name, Christ makes intercession that they may be heard; *Heb. 7.* he hath laid down his blood, that all our prayers might be heard, (as wee have proved) and indeed, hee ariseth the infinite efficacy of prayer, because built upon that which is infinitely and eternally true. Because all prayers of the faithfull arise in the Spirit of prayer, *Rom. 8. 26.* because as that which is for the flesh, is of the flesh; so that which is for the Spirit or for the sake of Christ; for spirituall prayer, is ever of the Spirit, *Iohn 7. 18.*

3. Because of the glory of Christ, that the Father might be glorified in the Sonne: Cannot Christ be glorified unlesse he heare all prayers? yes hee could, yet his will is to reveale his glory by this means; that though thou and thy prayers be vile, and therefore deserveest no acceptance, or answer, yet remember that his glory is deare; it is the glory of God to heare some requests and petitions. but they are not heare nor answer all; it is the glory of Christ

to

to heare all, because he is able, without the least honour to himselfe thus to doe, Oh bee persw of this, how should your joy then be full, how fit you then delight to be oft with him, how would then encourage all to come unto him, how would then be constrained to doe any thing for him, & ready to doe all for you? but oh, woe unto our leece, for that which (the Apostle saith, *1 Ioh. 5*) was ground of his confidence; *viz.* that *what we ask according to his will, he hears us*, is no ground to us, & we may say, and mourn to think, this diffidence, that what ever I aske according to Gods will, he heares me not: but oh recover from this distrustfull frame, and from all dead-heartedness in this duty *withall*, lest the Lord send task-masters double our bricks, and then we groan, and sigh, and learn to pray that way, that will not pray nor leave now. If the Lord will but give us hearts, edly you might not only rule your selves & families but by the power of prayer pull downe, and r Kingdomes, dispose of the greatestt affaires Church, nay of the world; you might hereby wonders, by means of him who ruling all this is overcome by prayer, *Hos. 12, 4, 5.*

### SECT. VI.

Sixthly, *Glorification.*

• This is the sixth and last privilege and blessing and you all know is the last thing in the execution of Gods eternall purpose toward all his beloved chosen ones; whom he hath *predestinated, called, justified*, them he hath also *glorified*, *Rom. 8, 30* by we are made perfect in holinesse, no more shall stirre in us: perfect also in happinesse; no more teares, nor sorrowes, nor temptations, nor feares ever molest us; *Heb. 12, 13. Revel. 14, 13.*

shall be in our immediate communion with God Christ, *Col. 1. 18. Ioh. 17. 23. 24. we shall be then with Paul, for ever with the Lord*: if the Lord would open our eyes, and give us one glimpse of this, at manner of persons should we be? how should then live? how willingly then should we embrace goats and flames, prisons and penury? the light afflictions here, would not they work for us glory? nay the Apostle useth such a phrase which I beleeve may be the most curious oratour in the world to express the life of it, *an exceeding weight of glory*, 2 *Cor. 7.* What is our life now but a continuall dying, trying daily about us that which is more bitter then thousand deaths; what saith the Apostle, *You are dead, yet when Christ shall appear, you shall appear with him in glory*; the general security of these times told by Christ (especially when Churches become Virgins, and people are seeking after purity of ordinances) it shall not be in a want of watchfulness against the present corruptions of the times, as carelesse want of expectation of the comming of Christ in glory, not having *our loyns girt, and lamps lighting*, nor readinesse to meet the Lord in glory, *ut. 25. 1. 2. 3. 4. 5. &c.* Oh that I were able therefore to give you a blush and a dark view of this glo that might raise up our hearts to this work. Consider the glory of the place: the Jewes did and dreame still of an earthly Kingdom, at the coming of their *Messiah*; the Lord dasheth those dreams, telst them *His Kingdome is not of this world*, and he went away to prepare a place for them, *that where he is, they might be*, *Ioh. 14. 2. 3.* and be with him to see his glory; *Iohn 17. 23. 24.* the place shall be *third heaven*, called *our Fathers house*; built by his own hand with most exquisite wisdom, fit forreat a God to appear in his glory (*Ioh. 14. 2. 3.*)

Col. 3. 3

1.

to all his dear children; called also a *Kingdom*, *Mat. 25. 31. Come ye blessed inherit the Kingdom prepared for you*, which is the top of all the worldly excellency, called also an *inheritance*, *1 Pet. 1. 3.* which the holy Apostle infinitely blesteth God for as being our own and freely given to us, being our Fathers inheritance divided among his Sons, which is a greater priviledge then to be borne an heire to all the richest inheritance on this earth, or to be Lord of all this visible world; for this inheritance he tels us is, *1. incorruptible*; whereas *all this world waxeth old as a garment*: *2. Tis undefiled*, never yet polluted with any sin, no not by the Angels that fell, for they fell in paradise, when Guardians to man, whereas *this whole groaneth under burden and bondage of corruption*, *Rom. 8.*

3. This *never fadeth away*; tis not like flowers, whose glory and beauty soon wither, but this shal be most pleasant, sweet, and ever delightfome; after we have been ten thousand years in it, as it was the first day we entered into it, (for this is the meaning of the word, and so it differs from *incorruptible*) whereas in this world (suppose a man should ever enjoy it, yet) there growes a secret satiety and fulnesse upon our hearts, and it grows common, & blessings of greatest price are not so sweet, as the first time we enjoy them; they clog the stomach, and glut the soul: but here our eyes, ears, minds, hearts shal be ever ravished with that admirable glory which shines brighter then ten thousand Suns, the very fabrick of it being Gods needle-work, (if I may so say) quilted with variety of all flowers in divers colours, by the exactest art of God himself, as the Apostle intimates, *Heb. 11. 10.*

Secondly, consider of the glory of the bodies of the Saints in this place; the Lord shal change our *vile bodies*, which are but as dirt upon our wings, & clogs a

our feet, as the Apostle expresseth it, *Phil. 3. ult. Paul* was in the third heaven, & saw the glory doubtlesse of some there, see what he saith of them, *1 Cor. 13. 42. 43. 44.* 1. It shall be an *incorruptible body*; it shall never dye, nor rot againe, no not in the least degree tending that way, it shall never grow weary, (as now tis by hard labour, and sometime by holy duties) nor faint, nor grow wrinkled and withered, *Adams* body in innocency *poteuit non mori*, we say truly; but this *non potest mori*, it cannot dye: and hence it is, that there shall be no more sicknesse, paines, griefs, faintings, fits, &c. when it comes there.

2. It shall be a *glorious body*, it shall rise in honour, saith *Paul*, and what glory shall it have? verily it shall be like unto *Christ's glorious body*, *Phil. 3. ult.* which when *Paul* saw, *Acts 9.* did shine brighter then the *Sun*: and therefore here shall be no imperfection of limbs, scars, or maimes, natural or accidental deformities; but as the third heaven it selfe is most light-some; *Gen. 1. 1, 2.* so their bodies that inhabits that shall exceed the light and glory thereof, these being more compacted, and thence shining out in greater lustre, that the eyes of all beholders shall be infinitely ravished to see such clods of earth as now we are, advanced to such incomparable beauty & amiableness of heavenly glory. 3. It shall be a *powerfull, strong body*; *It is sayne in weaknesse* saith *Paul*; *it shall rise in power*; it shall be able to help forward the divine operations of the soul, which are now clogg'd by a feeble body; it shall be able to beare the weight of glory, the joy unspeakable, & full of glory, which our weak bodies cannot long endure here, but we begin to burst & break in pieces (like vessels full of strong spirits) with the weight & working of them; & therefore the Lord in mercy keeps us short now of what else we should feel; it shall be able to sing *Halleluajahs*, and give



honour, glory, power, to the Lambe that sits upon the Throne for evermore without the least wearineſſe.

4. It ſhall be a *ſpirituall* body, our bodies now are acted by animal ſpirits, and being earthly and naturall, growes, feeds, eats, drinks, ſleeps, and hath naturall affections and deſires after theſe things, and is troubled if it wants them; but then theſe ſame bodies ſhall live by the indwelling of the Spirit of God powred out abundantly in us, and upon us, and ſo acting our bodies, and ſwallowing up all ſuch naturall affections and motions as thoſe be here; as *Moses* being with God in the Mount forty dayes & nights, did not need any meat or drink, the Lord and his glory being all unto him; how much more ſhall it be thus then? I doe not ſay we ſhall be ſpirits like the Angels, but our bodies ſhall be ſpirituall, having no naturall deſires after any earthly bleſſing, food, rayment, &c. nor troubled with the want of them; and hence alſo the body ſhall be able as well to aſcend up, as now it is to deſcend down; as *Auſtin* ſhewes by a ſimilitude of lead, which ſome artifts can beat ſo ſmall as to make it ſwim; wee are now earthly, and made to live on this earth, and hence fall down to the center; but we are made then to be above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apoſtle here ſhewes; not firſt *ſpirituall*, and then *naturall*; but firſt that which is *natural*, (in this life) and then that which is *ſpirituall*.

3. Conſider the glory of the ſoule; now we know but in part, and ſee but in part; now we have joy at ſome times, and then eclipses befall us on a ſudden; but then *the Lord ſhall be our everlaſting light*, *I ſa.* 60. 19. then we ſhall *ſee God face to face*, *1 Iob.* 3. 1. 2. we ſhall then know, and ſee thoſe things that have beene hid, not onely from the wicked; but from the deepeſt thoughts of the Saints themſelves in this world  
2 Cor. 12. 4.

Paul

*Paul saw some things not fit to be uttered, or that he could not utter : wee shall be swallowed up in those depths of grace, glory, immediate vision, God shall be all in all. The souls shall now enjoy, 1. the accomplishment of all promises which we see not here made good unto us, 1 Cor. 13. 12. then you shall have restitution of all these at times of refreshing, wherein your sins shall be publickly blotted out from the presence of the Lord, Acts 3. 19. If Joshua said, Jos. 23. 14. when the peoples warfare was ended, See if the Lord hath been wanting in one word to you : Much more will the Lord Jesus say unto you then.*

2. Then you shall receive a full answer to all your prayers, all that grace, holiness, power over sin, Satan, fellowship with God, life of Christ, blessing of God, which you sought for, and wept for, and suffered for here, you shall then see all answered.

3. Then you shall find the comfort of all that you have done for God, Revel. 14. 13. your *workes* in this sense shall follow you, you shall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, spake to him, and spake for him, that ever you gave any one blow to your pride, passions, lust, naturall concupiscence, &c. you shall then enjoy the reward of all your sufferings, cares, sorrows for Gods Christ, fastings, and dayes of mourning, whether publickly, or secretly for Gods people, 2 Cor. 4. 17. the same glory God hath given Christ, the Lord shall at that time give unto you, Job. 17. 22. it shall not be with us there as it was with the wicked Israelites, who when they came into the good land of rest, they then forgot the Lord and all his works past; no, no, all that which G O D hath done for you in this world, you shall then look back, and see, and wonder, and love, and blesse, and suck the sweet of, for evermore; it's a fond weak question to think whether we

shall know one another in heaven; verily you shall remember the good the Lord did you here, by what means the Lord humbled you, by what ministry the Lord called you, by what friends the Lord comforted and refreshed you; and there you shall see them with you; doe you thinke you shall forget the Lord and his works in heaven, which (it may be) you took little notice of, and the Lord had little glory for here?

Fourthly, consider the glory of the company & fellowship you shall have here; 1. Angels, *Heb. 12. 23, 24.* they will love you and comfort you, and rejoyce with you, and speak of the great things the Lord hath done for you, as they did on earth to the Shepherds, *Luke 2. 10.* Be not afraid, saith the Angel, *Matth. 28. 5,* I know you seek Jesus: So will they say then, be ever comforted you blessed servants of the Lord, for we know you are loved of the Lord Jesus. 2. Saints, you shall sit down with *Abraham, Isaac, & Jacob* in the Kingdome of God, be taken into the bosome of *Abraham*, and there we shall speake with them of the Lords wonders, of his Christ and Kingdome, *Psal. 145. 11.* and every sentence and word shall be milke and hony, sweeter then thy life now can be unto thee; wee shall know and love, and honour one another exceedingly. 3. The man Christ Jesus: when *Mary* claspt about him, *Iob. 20. 17.* Let me alone said he, touch me not, I am not yet ascended to my Father. As if hee had said, (saith *Anstie*) then shall be the place and time wherein we shall embrace one another for evermore. Never was husband and loving wife so familiar one with another, as the Lord Jesus will be (not carnally and in an earthly manner) but, in a most heavenly, glorious, yet gracious manner with all his Saints; *Come ye blessed,* will he then say to them; we shall then ever be, not onely in the Lord; but with the Lord, saith *Paul*, *1 Thes. 4. ult. 1 Thes. 5. 10.*

Just

Just as *Moses* and *Elias* in his transfiguration, that talked with him, (which was a glimpse of our future glory) so shall we then, *Luke 12. 37.* and you shall then see that love of his, that blessed bosome of love opened fully, which the Apostle saith *passeth knowledge, Ephes. 3. 19.* I need not tell you of your fellowship with the Father, also when the Son shall give up the Kingdome to him that he may be all in all.

Fifthly, Consider the glory of your worke there ; which is onely to glorifie this God.

1. You shall then live like Christ in glory ; wee shall thinke and speak all with glory, *1 Iohn 3, 1. 2.* our strings shall be then raised up to the highest strain of sweet melody and glory.

Rev. 4.  
10, 11.

2. You shall then blesse him, *Eph. 1. 6. Eph. 4. 30.* and that with ravishment ; you shall come then to the full acknowledgement of the Son of God ; you shall see and say all this is the work & grace of Christ, and then shall cry out, Oh let all Angels, Saints, ever blesse him for this. What should I speak any more ? You will say, is this certaine ? Can this be so ? Yes assuredly, for Christ is gone to prepare this place and glory for you, *Ioh. 14. 2. 3.* We have also the first fruits of this glory which we feel sometimes whereby we see & taste, and drink, and long for more of that joy unspeakable, and peace that passeth understanding, that triumph over the rage & working power of remaining corruption, that dark vision of God, and holy glorying and boasting in him as our everlasting portion, &c. which cannot be delusions & dreams which never feed, but ever leave the deceived soul hungry, but are realities & things indeed, which satiate the weary soul, & fill it up with the very *fullness of God* himself, *Eph. 3. 19.* & therefore tis certaine that we shall have the harvest that thus taste of the fruits, and the whole summe payd us faithfully that have already the  
the

the earnest penny. The Lord also fits us for this, as the Apostle disputes, *2 Cor. 5. 4. 5.* What means the Lord to deny our requests in many things as long as we live? what is his meaning not to let us see the accomplishment of many of his promises? is it because he is unfaithfull? or because hee would let us know there is a day of refreshing he hath reserved for us, & would have us look for, wherein wee shall see it hath not been a vaine thing for us to pray, or him to promise? why doth he afflict us, and keep us more miserable both by outward sorrows and inward miseries then any other people in the world? doth he not here: by humble us, empty us, weane us from hence, and make us as it were vessells big enough to hold glory, which we hope for in another world?

But you will say, Can this glory be thus great? We see tis certaine it shal be so; but shall it be so exceeding great and endlesse? Yes verily, because

1. The price is great which is paid for it, *Eph. 1. 14.* tis a *purchased possession*, (by the blood of Christ we enter into the holy of holies) a price of infinite value must bring a kind of infinite glory. 2. Wee are by Christ nearer to God then Angels are, whose glory we see is very great. 3. Shall not our glory be to set out the glory of Christ? *2 Thes. 1. 10.* and if so, then if his glory be exceeding great, ours must beare a due proportion, and be very great also. 4. Doth not God pick out the poore and vile things of the world, to be vessels of glory? *1 Cor. 1. 27.* and is not that an argument that hee intends exceedingly to glorifie himselfe on such; to raise up a most glorious building, where he layes so low a foundation? 5. Are not we loved with the same love as he hath loved Christ? *Ioh. 17. ult.* and shall not our glory abound then exceedingly? 6. Is not the torment and shame of the Reprobates to be exceeding great & grievous? doth

not

not God raise them up to make his power knowne? *Ro. 9. 23.* What then shall we think on the contrary of the glory of the Saints, wherein the Lord shall set forth his power in glorifying them as he doth the glory of his power in punishing others? and therefore *2 Thes. 1. 9.* the punishment of the wicked is exprest by separation of them *from the glory of the Lords power*; because that in the glory of the Saints, the Lord wil (as I may so say) make them as glorious as by his power ruled by wisdom hee is able to make them. This is therefore the great glory of all those whom God hath called to the fellowship of his deare Son; & which is yet more, blessed be God the time is not long, but that we shall feel what now we do but heare of, & see but a little of, as we use to do of things afar off: We are here but strangers, & have no *abiding city*, we look for this *that hath foundations*; and therefore let sin presse us down, & weary us out with wrastling with it; let Satan tempt, and cast his darts at us; let our drink be our tears day and night, & our meat gall & wormwood; let us be shut up in choaking prisons, and cast out for dead in the streets, nay upon dung-hills, and none to bury us; let us live alone as Pelicans in the wildernesse, and be driven among wilde beasts into deserts; let us be scourged, and disgraced, stoned, sawn alunder, and burned; let us live in sheep-skins, and goat-skins, destitute, afflicted, tormented, (as who looks not for such dayes shortly?) yet O brethren, the time is not long, but when we are at the worst, and death ready to swallow us up; wee shall cry out, Oh glory, glory, oh welcome glory. If our miseries here be long, they shall be light; if very bitter, they shall be short; however, long or short, they cannot be to us long, who looke for an eternall weight of glory. Who would not (that considers of these things) despise this world, and set it at his heels, who hath all these priviledges & benefits with Christ

Christ in his eye? who would not abhorre a filthy lust, to enjoy such a Christ? who would ever look back unto his flesh-pots, or fathers house, that hath such welcome made him the first moment he comes to the Lord Jesus, in having present fruition of some of these benefits, but present right unto all; fruition of some by feeling, of all by faith. But oh the wrath of God upon these times, that either see not this glory, or if they do, despise so great salvation! Christ, and pardon, & peace, adoption, grace, & glory is brought home to our doores, but their price is sold in our market, and we think it better to be without Christ with our lusts, then to be in Christ with his benefits. The reproach of Christ was dearer to Moses (as great a Courtier, and as strong a head-piece as our times can afford) then all the riches & honours of Egypt, but the grace, & peace, and life, & glory of Jesus Christ, is viler to us, then the very onyons, and leeks, & flesh-pot of Egypt; if you had but naked Christ (our life) for a prey in these evill times, you had no cause to complain, but infinitely to rejoyce in your portion; but when with Christ you shall find all these benefits, and priviledges coming in as to your portion, and yet to despise him? Assuredly the Lord will not beare with this contempt alway: Away to the mountains, and hasten from the towns and cities of your habitation, where the grace of Christ is published, but universally despised, you blessed called ones of the Lord Jesus; for the days are coming, wherein for this sin, the heavens & earth shall shake, the Sun shall be turned into darknesse, and the Moon into blood, and mens hearts falling for fear of the horrible plagues which are coming upon the face of the earth. Dreame not of faire weather, expect not better daies, till you hear men say, *Blessed is he that commeth in the name of the Lord,* who thus *blesseth his with all spirituall blessings in Christ,* Eph. 1. 3. I now proceed to the last. Chap.

## CHAP. III.

*those that are translated into this blessed estate, bound to live the life of love in fruitful & thank-obedience unto him that hath called them, according to the rule of the morall Law, Psal. 40. 7. 8.*

¶ He Lord doth no sooner call his people to himselfe, but as soone as ever he hath thus crowned them with these glorious priviledges, and given them sense and feeling of them, but they immediately out, Oh Lord, What shall I now doe for thee? shall I now live to thee? they know now they no more their owne, but his, and therefore should live to him. If you aske *Moses*, after all the love and kindnesse the Lord had shewn *Israel*, what he should doe for him? you shall see his answer, *Dent. 10. 12. 13.* And now, Oh *Israel*, what doth the Lord require of thee, but to feare the Lord God, and to love him and serve him with all thy heart, and to keepe his Commandements, which I command thee this day for thy good? If you aske us (as Evangelicall a Christian as ever lived) what we are to doe when we are in Christ? he answered actually, *2 Cor. 5. 14. 15.* The love of Christ straineth us, because we thus judge, that Christ died for those that were dead, they that live should live unto themselves, but unto him that dyed for them & rose again. If we aske *Peter* the question to what end the Lord hath called us out of darkness into his marvellous light? he expressly tels you, to shew forth the vertues of him that hath so called us, *1 Pet. 2. 9.* If we be doubtfull whether this be the Lords minde, the Lord himselfe resolves it by *Mary*, *Luk. 1. 74.* & tels us, that tis his oath, That being delivered out of the hands of our enemies, we should serve him without fear in holines, (in all the rules of the first Table) & righteousness (in all duties



the second Table) *all the dayes of our life*, and this should not be out of a spirit of bondage & feare, but *without feare*, i.e. Feare of our enemy death, wrath, and so consequently out of love, & that hath delivered us; that one would wonder if it ever enter the heart of any Christian man that hathsted the love of Christ, as to think that there is no of the Law to one in Christ, & that because he to live the life of love to Christ, that therefore he not to look to the law as the rule of their love, exly crosse to the letter of the Text, *Ioh. 14. 15. I love me, keep my Commandements*; which Commandements are not only faith & love to the S but love to enemies, and spiritual obedience un morall Law, in a far different manner and manner as the Pharisees instructed the people in dayes; as you may see, *Mat. 5. 17*. Tis true obedience to the Law is not required of us now was of *Adam*; it was required of him as a consequence antecedent to life, but of those that bee in Christ required only as a duty consequent to life, or as of life, that seeing he hath purchased our lives redemption, and actually given us life in vocation sanctification, we should now live unto him, thankfull and fruitfull obedience according to h revealed in the moral Law. Tis a vaine thing imagine that our obedience is to have no other but the Spirit, without any attendance to the Spirit indeed, is the efficient cause of our obedience, and hence we are said to be *led by the spirit* 8. 14. but it is not properly the rule of our obedience but the will of God revealed in his word, especially in the Law is the rule: the Spirit is the wind drives us in our obedience, the law is our Command according to which it steares our course for us Spirit and the Law, the wind and the compass stand well together, *Pf. 143. 10.*

*ach me to do thy will O God, (there is Davids rule,*  
*Gods will revealed) thy spirit is good (there is*  
 *Davids wind, that enabled him to steer his course ac-*  
 *cording to it) the Spirit of life doth free us from the*  
 *of sin and death, but not from the holy, and pure,*  
 *good, and righteous Law of God, Rom. 8. 1. 2. 3.*  
 *blood of Christ by the Spirit cleanseth us from*  
 *d works, to serve the living God, Heb. 9. 14. not*  
 *rive our own selves, or lusts, or wills, to doe what*  
 *please: the law indeed is not a rule of that by which*  
 *are to obey, viz. of our faith, yet it is the only rule*  
 *that we are to obey: we are not to performe a cts*  
 *bedience now as Adam was to doe, viz. by the*  
 *power of inherent grace, but wee are to live by*  
 *and a cts by faith (for without me you can do no-*  
 *g, Iohn 15. 5.) wee are not united to Christ our*  
 *by obedience as Adam wasto God by it, but by*  
 *it: & therefore as all a ction (in living things) comes*  
 *n union, so all our acts of obedience are to come*  
 *aith, from the Spirit on Christs part, and from*  
 *on our part, which make our union: Noah built*  
 *aith, Enoch walked with God by faith, Ioshua &*  
 *ouldiers fought by faith, Abraham travelled,*  
 *le in his tents, lived & died by faith, they acted ac-*  
 *ing to the rule, but all by the power of faith. It is*  
 *ake reasoning to imagine a man is not bound to*  
 *his debts because he is to go unto another for the*  
 *ey: Obedience is our debt wee owe to Christ,*  
 *e 17. 10. though we are to goe to Christ, poor,*  
 *weak, and feeble, to enable us to pay: T is true,*  
 *ft hath kept the Law for us, and are we therefore*  
 *rom it as our rule? No verily, Christ kept the*  
 *or satisfaction to justice, & so we are not bound*  
 *e p the Law; hee kept the law also for imitation,*  
 *ve us a copy and an example of all holiness and*  
 *fying God in our obedience; and thus Christs o-*  
 *bedience*

bedience is so far from exempting us from the Law,  
 as that it engageth us the more, having both rule and  
 exercise before us, 1 *Ioh.* 2.6. *He that saith he abideth in him ought to walk as he walked,* 1 *Pet.* 1.14.  
 15.16. 'Tis true, the Law is writ in a beleevers heart,  
 and if he hath a law within, what need he (say some)  
 look to the Law without? when as our Saviour and  
 David argued quite contrary, *Psal.* 40.7.8. *I come,*  
*I delight to do thy will, it being written of me that*  
*I should doe it, because thy Law is within my heart;*  
 this argues, that you are not to attend the Law unwill-  
 ingly as bond-men and slaves, but willingly & glad-  
 ly, because the Law, even the Law of love in your  
 hearts, 1 *Ioh.* 5.3. The place alledged by some for  
 this liberty from the Law, *viz.* the Law is not made  
 for a righteous man, 1 *Tim.* 1.9. if well considered,  
 fully dasheth this dreame in pieces; for there were  
 divers Jewish Preachers of Moses law, and they had  
 a world of scruples and questions about it, *ver.* 4. &  
 Paul and others were accounted of, as men lesse ze-  
 lous, because they did not sound upon that string so  
 much; away (saith Paul) with those contentiou  
 questions; for the end of the commandment is not  
 scruples and questions, but *charity* and love (*i.e.* both  
 to God and man) out of a pure heart and faith un-  
 feigned, *ver.* 4. and saith he: *The Law is very good*  
*when used lawfully,* that is, for this end, and out of  
 these principles, *ver.* 8. tis not talking but doing, and  
 that out of love, which is the end & scope of the law  
 so that note by the way, you may as well abolish love  
 as abolish the law, love being the end and scope of the  
 Law. But to proceed; *The Law is not made* (saith  
 he) *for the righteous i.e.* for the condemnation of the  
 righteous, *i.e.* of such as out of a pure heart and faith  
 unfained love God in the 1. Table, love to their  
 duties of respect to man in the 2. Table; and there-  
 fore they of al other men have no cause to abolish the

the law, as if it was a bugbear, or a thing that could hurt them, but it's made for the condemnation of *the Lawless Anomians*, (as the originall word is) or if you will, *Antinomians*, (transgressors of the first command) and *disobedient*, (transgressors of the second command) for *ungodly* and *sinners* (transgressors of the third command,) for *unholy and profane*, (transgressors of the fourth command), for *murderers of fathers and mothers*, (of the fifth command,) for *man-slayers* (of the 6.) for *whoremongers & defilers of mankind* (of the 7.) for *man-stealers* (of the 8.) for *Lyars* of the 9,) and for those that *in anything walke contrary to sound doctrine*, the purity of the law and will of God (of the 10.) so that this place is far from favouring any of those that run in this channell of abolishing the law as our Rule; No beloved, the love of Christ will constrain you to embrace it as a most precious Treasure. It is the observation of some, that in the Preface to the Morall Law, *Exod. 20.1.2.* the Lord reveals himself to be *the Lord their God that brought them out of the Land of Egypt*; the very scope of which words, is to perswade to a reverend receiving and keeping of that good Law: this Law all nations are bound to observe, because hee is *Jehovah the Lord*; but to be *thy God* in speciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them especially that are the people of God, and therefore of all other people in the world, they are bound to receive it as their Rule, for obedience doth not make us Gods people, or God our God: but he is first our God, (which is onely by the Covenant of grace) and thence it is, that being ours, & we his, we of all other, are most bound to obey.

To conclide, they that stick in these briers, therefore cry down the law as a Christians rule, because by this means a Christian shall find no peace; because he

he is continually sinning against this Law: the  
therefore say they, will be alway troubling of him

I answer, first a corrupt heart and putrid conscience, can have no peace by the law, *I sa. 57. 21. is no peace to the wicked, & it is good it should*

2. A watchfull Christian may, *Psa. 119. 15. peace have they that keep thy Law. Hezekiah* when he desired the Lord to remember how he walked before him with a perfect heart, *I sa. 58*

3. Paul found it, the testimony of his conscience, ring him witness, was his rejoycing herein; 2

1. 12. 3. If a Christian ignorant of maintaining peace with God by faith in his justification, notwithstanding all the errors in his obedience and satisfaction; If I say he wants his peace, shal we the breake the law in pieces? if a secure Christian walks loosely wants peace, by the accusations Law; tis Gods mercy to him to give him no peace himselfe, while he is at truce with his lust.

4. That peace will end in dismall sorrow w got by kicking against the Law, it is but dawb a man to keepe his peace by shutting his eyes the way of peace; a servant may have peace in idleness by thinking that his Master requires nothing from him, and by hiding his talent, yet what the Lord say to him when his day is ended, and he to reckon with him at sun-set? bring the Law thy conscience in point of justification, it will be conscience: for their only Christs righteous Gods grace; and the promise are to be looked our own obedience and holiness laid up in the but bring it before thee as a rule of thy sanctification and as thy copy to write after, and to imitate, pire after that perfection it requires, it will be ble thee no more, then it doth a childe, who has a fair copy set him to write after, & knowing that

## The Sound Believer.

son, is not therefore troubled, because he cannot write as faire as his copy; he knowes if hee imitates it, his scribbling shall be accepted: howsoever though his father may chastise him with rods, if he be careless to imitate, yet he will never cast him therefore off from being his Son. The truth is this, it argues a most graceless, carnal, wretched heart, for a man to cast by Gods rules, because attendance to them is his trouble and torment, which unto a gracious heart are life, and peace, and sweetnesse; *All the wayes of wisdom to him, are wayes of pleasantness, and her path is peace:* And it is Gods common curse upon them that love not the truth in these days, that because sin is not their sorrow, nor breach of rules their trouble; that therefore, the observance of the Law and attendance unto rules shall be their burden and trouble, they feel not the plague in their own hearts, and therefore reproofs plague them, and commands are a plague and a torment unto them: crooked feet, and crooked wills, make them tread awry in such corrupt opinions,

All the called ones of God are therefore to live this life of obedience, & that out of love, which I call the life of love, *Gal. 5. 6.* for else circumcision avails nothing, nor uncircumcision, no nor Faith it self; unlesse it be of this nature, as that it works by love: there is much obedience and external conformity to the Law in many men, but the principall difference betweene these formalities, and the obedience of the Saints, is love; the obedience of the one ariseth from self-love, because it pleaseth themselves, & suits with their own ends; the other from the love of Christ, because it pleaseth him, and suits with his ends; *1 Cor. 13. 4. &c.*  
*1 John 5. 3.*

Wherein doth and should this life of love appear?

In these five particulars. In thinking and musing much on Christ, and upon his love, and on what you shal

Prov. 3.  
17.

Quest.  
Answ.  
1.

- shall doe for him; he that saith he loves another, yet seldome thinks on him, or will seldome give a good look when hee meets him, certainly deceiving himselfe; the least degree of love, appears in thing on what we love, because the *loving kindness* God was better then life unto David; hence he *remember him upon his bed, and meditate on him the every night*: Pl. 63. 3. 6, they that feare the Lord, with a Son-like feare, where love is chiefly predominant, are such as *think upon his name*: Mal. 3. *We have thought on thy loving kindness ab Le thy Temple*, Pla. 48. 9. Thou that canst spend nights, weekes, months, years; and hast thy head this time twarning with vain thoughts, and scarce living thought of Christ, and his love, that didst r beat thy head, nor trouble thy self in musing, O shal I do for him, nor in condemning thy self be: thou doest so little, verily thou hast not the least d of this life of love. In speaking and commend him: is it possible that any man should love an & not commend him, not speak of him? if thou but a Hawk or a Hound that thou lovest, thou commend it, & can it stand with love to Christ seldom or never to speak of him nor of his love; to commend him unto others, that they may love with him also? you shall see the Spoule, ( 5. 9. 16. when shee was asked *what her be was above others*? shee sets him out in every p him, and concludes with this, *he is altogether ly, because thy loving kindness (saith David) is i then life, my lips shall praise thee, and I will thee whiles I live*; Pl. 63. 3. 4. can it stand wit life of love, to be alway speaking about work fairs, or news at the best; both week-day & Sa day, in bed and at board, in good company & i at home, and abroad? I tell you it will be one reason why you desire to live, that you may ma

Lord Jesus known to your children, friends, acquaintance, that so in the ages to come his name might ring, & his memorial might be of sweet odour, from generation to generation, *Psa. 71. 18.* If before thy conversion especially thou hast poysoned others by thy vaine and corrupt speeches; after thy conversion thou wilt seek to season the hearts of others by a gracious, sweet, and wise communication of savory and blessed speeches; what the Lord hath taught thee thou wilt talk of it unto others, for the sake of him whom thou lovest. In being oft in his company, and growing up therby into a familiar acquaintance with him: can we be long absent from those we love intirely, if we may come to them? can we love Christ, and yet be seldome with him, in Word, in Prayer, in Sacraments, in Christian Communion, in Meditation and daily Examination of our own hearts, in his providences of Mercies, Crosses, and Tryals? (for Christ is with us here, but those two wayes, in his Ordinances, or providences, *by his holy Spirit,*) Lord (saith David) *I have loved the habitation of thy house, and the place where thine honour dwelleth, Psa. 26. 8.* The ground of which is set downe, *verse 3. Thy loving kindnesse is before mine eyes, my soul longeth for thee as in a land where no water is, that I might see thee, as I have seene thee in the Sanctuary;* the reason of it was, *because thy loving kindnesse is better then life, Pl. 63. 1. 2.* In doing much for him, & that willingly; Did not Jacob love Rachel? how did he expresse it? his seven years service, in frost & snow, in heat & cold, by day and night were nothing to him, for her sake whom he loved: Shal I serve the Lord (saith David) *of what cost me nothing?* And when hee had prepared many millions for the building of the Temple, yet he accounted it a small thing for his sake whom he loved; *1 Chron. 29. 3.* he gave



5.

it out of his poverty, as he speaks; *this is love his Commandements, and these are not grief* 1 John 5. 3. In suffering and enduring any for his sake. I confesse it is not every degree of love will carry a man higher; yet where there is singular love, *for a good man one may be willing to dye*; Ro. 5. 7. assuredly if there be any love to God it will in time encrease to this measure; It will cost ten thousand lives too little to lay down for Christ's sake, that laid down his precious life for him: *tell you me, saith Paul, of bonds and imprisonments I am ready not onely to be bound, but to dye for the sake of Christ at Ierusalem, my life is not dear unto me no more then a rush at my foot, that I may finish my course with joy: For thy sake we are killed day long*, Rom. 8. 36. I tell you the love of God will make you fall down upon your knees, and adore the Lord, and he will accept of such a poor sacrifice: thy body is, though it be burnt to ashes; and the Lord will bless him againe and againe, that whereas he hath left thee in thy sinnes to have troden him a curse and grace underfoot, as he hath done thou in the world; yet that he should call thee to this honour not onely to doe but to suffer for him.

Now the good Lord perswade all our hearts to this fruitfull obedience and life of love. O young men, you have a faire time before you; much for Christ in; how pleasing will it be to see such young trees hang full of fruit! You have now one foot in your grave, and you have forgotten the Lord Jesus most of your time, and the time which now remaines is very little, and the lampe is out, your Sun is almost set, and all work is yet to be done for Christ, Oh therefore waken now at last before you awake when it is late; You rich men have abilities and where

to set forward Christs Kingdome in the Townes and Villages where you live; you poore men may doe much by ardent and instant prayers day and night, for the advancement of the Lord Jesus. You Husbands, Wives, Masters, Servants, remember if you are not good in your places, you are not good at all; whatever your profession be; a good woman, but a froward wife; a good man, but a hare-brain'd curst husband; a good servant, but a very sore tongue; these cannot well stand together. If you have any love to Christ, the life of love will make you move best in your proper place: Oh therefore love much, and so think much and speake much of, and converse much with, and doe much, and suffer much for the Lord Jesus Christ; content not your selves with doing small things for him, that hath done and suffered much for you; if you can doe but little, yet set God on work by being fervent and frequent in prayer, not onely that Christ may be honored in your selves, but also in your families, and in all Churches and Kingdomes of the world. If you cannot doe much, yet maintaine a live *a will* to doe much, which is *accepted* as if you did, 2 Cor. 8. 12. If thou art a poor man, and hast nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your selves, yet encourage others that they may, thou art not a Preacher called to convert soules, yet doe thou encourage the messengers of Christ in their worke, by thy prayers, counsell, helpe, and at the last day the conversion of soules shal be attributed unto thee, as well as unto them; if thou canst not doe any good, yet prevent what evill thou canst in thy place; to keep off Judgements, at least to delay them; mourne thou for other mens sins, as if they were thine own, that so the Lord may pity and pardon them, and it may bee convert them, who shal doe no more good it may be, then e-

ever thou canst doe : let the Lord Jesus be  
 thoughts the first in the morning, & the last at  
 doe what thou canst, nay, goe continually to  
 enable thee to doe more then thou of thy selfe  
 & mourne bitterly, and lament daily what thou  
 not done, either through want of ability or w  
 membring his love to thee, that hee came out  
 Fathers bosome for thee, wept for thee, bled f  
 powred out his life, nay, his soul to death for t  
 now risen for thee, gone to heaven for thee,  
 Gods right hand, and rules all the world f  
 makes intercession continually for thee, and  
 end of the world will come again for thee : w  
 loved him here, that thou mightest live for ev  
 him then. But is this *our* life, in these evil an  
 warme times? How many be there that be  
 Christ, that they may live as they list? If to d  
 whore, and scoffe, and blaspheme; if to shake  
 & follow every fad fashon; if to crosse & cri  
 fore a piece of wood; if to be weary of the W  
 outwardly zealous for long prayers; if to see  
 of Ordinances in Churches, and to maintain i  
 ty in hearts, in shops, in families, if to set ou  
 upon Farmes and Merchandizes, and so to b  
 tious; if to set up our own selves, and parts, a  
 with a secret disdain of Gods Ministers; if  
 downe learning, and set up ignorance; if to  
 Christ, and destroy sanctification & obedien  
 be a sect-master of some odde opinions; if t  
 the nut of some superlunary and Monkish  
 and high-flown speculations; if to hear much  
 little; if to have a name to live, and yet dea  
 heart; if this be to live the life of love, we hav  
 that live this life; the Lord Jesus wants no lov  
 be to love: But oh woe unto you, if you thus  
 the Lord, foolish people and unwise!

The Lord knowes we may complaine as *Paul* did, every man minds his own things, and not the things of *Jesus Christ*; none in comparison of that huge number that thinke they are religious enough, if they be baptized, & say that they beleeve in *Jesus Christ*: Verily the time drawes neere wherein the Lord will come for fruits of his *Vineyard*; and if he findes it not, assuredly hee will not be beholding to us for obedience, he can raise his glory out of other people; and there carry his Gospel to them who shall bring forth the fruits of it; the Lord will shortly lay his Axe unto the root of our tree; and if wee will not serve the Lord in this good Land in the abundance of peace and mercy, we shal serve our enemies in hunger, cold, and nakednesse; if wee will not serve him in love, we must serve our enemies in feare; do not thinke that the Lord will be put off with venerable names and titles, shadowes, and pictures; what is most mens profession at this day but a meere paint, which may serve to colour them while they live, but will never comfort them (unlesse conscience be asleep) when they come to dye. Oh, take heed of such formality; I can never thinke enough of *Dauids* expression, *Plal. 119. 167. I have kept thy commandments, and I love them exceedingly*; should hee not have said first, *I have loved thy commandments, and so have kept them*? Doubtlesse hee did so, but he ran here in a holy and most heavenly Circle, I have kept them, and loved them; and loved them, and kept them; if wee love *Christ* we shall live such a life of love in our measure; and his Commandments will be most deare, when himselfe is most precious.

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